THE

PICTURE

OF

Quakerism

Drawn to the Life.

In Two Parts.

The First,

Shewing the Vanity of the Quakers ptetence of their being the one, only Catholick Church of Christ; and that the Apostolick Order thereof; is Re-established amongst them; and them only;

Also shewing,

That Legal Punishment is not Persecution, whereby the Christian Magistrates of the English Government, are cleared from the odious scandal of Persecution; charged on them by the Quakers.

The Second,

Containing, a brief History of the Rise, Growth, and Progress of Quakerism; being a modest Correction of the General History of the Quakers wrot in *Holland* by *Gerrard Croese.*

By Francis Bugg, Sen.

Behold, I will make them of the Synagogue of Satan, which say they are Jews and are not; but do lye: Behold, I will make them to come and worship before thy feet; and to know that I have loved thee, Rev. 3. 9.

London, Printed for, and are to be sold by *W. Kettilby* at the *Bishop's-Head* in St. *Paul's* Church-yard, and *W. Rogers* at the *Sun* in *Fleet-street,* 1697.

To the Right Reverend the Biſhops *of the Church of* England.

My Lords,

I Here preſent to Your Lordſhips view, Two ſmall Tracts; the one ſhewing the Quakers preſumptuous Claim, to the Title of being themſelves the only True Catholick Church of Chriſt, the Elect People of God, and Church of the firſt Born; and that the Apoſtolical Order of the Church of Chriſt is Re-eſtabliſhed amongſt them; and them only, which whether ſo or no, let the World judge, when they have heard, and come more and more to know their Tenents, Principles, and Practiſes,

which are now every day more and more expoſed; and in order to a farther diſcovery of their pernitious Errors, I have (according to my ſmall Tallent) caſt in my Mite; which I hope will not be unacceptable to Your Lordſhips, who are ſet as Overſeers of the Church; and cannot but be affected with ſorrow, when you ſee ſo many, (and ſome of them well meaning Souls) incorporate themſelves into the Communion of this Erronious Sect; and indeed the moſt dangerous, becauſe the moſt prevailing: But, I hope, they are at the heighth, and their Folly is ſo manifeſt, and their Errors are ſo diſcover'd; that as St. *Paul* writing to *Timothy* ſaid, that as *Jannes* and *Jambres* withſtood *Moſes*; ſo did many in his days hold dangerous Errors; and ſo will-

willfully perſiſted in them that they reſiſted the Truth; who were Men of corrupt minds, and not only ſo, but Reprobates concerning the Faith of our Lord Jeſus Chriſt: But St. *Paul* comforts himſelf, and his Son *Timothy* (to whom he had given divers things in charge) ſaying, They ſhall proceed no further, for their Folly ſhall be made manifeſt to all Men: And I am perſwaded, that both the Folly and Danger of this erroneous Sect will be ſo manifeſt in a little time, that the gangrene of their Hereſie ſhall prevail no further, which God of his mercy grant for Chriſt's ſake. *Amen.*

The ſecond Tract mentioned, which I now call the ſecond Part, is a Correction of the late *General Hiſtory of the Quakers*, &c. Wrot by Mr. *Croeſe*, wherein he has been

very partial in many things, which I charitably ſuppoſe might be done, partly for want of a thorow knowledge of their Tenets, and partly thorow wrong Information; and thereby have both reflected upon the Government, and Church of *England*, to the advantage of that willingly ignorant and pernicious Sect of the Quakers; and which I have endeavoured to ſet right according to that knowledge I have of that People: Their Books, their Principles, their Practices, and way and manner of their Church-Government which they pretend to be Apoſtolical.

My Lords, I have not leiſure to trace them in all their by-pathes, from the very beginning of their riſe, and to ſhew how they branched forth from the Seeds of the Ranters,

ters, Levellers, and other *Latitudinarians*; nor do I certainly know that the Jesuits had a hand in their forming, but will say with my Lord of *Worcester*, in his Book Entituled, *A Discourse concerning the Idolatry of the Church of Rome*, &c. p. 282. viz. 'Any one who compares them (*i.e.* Jesuits and Quakers) 'would imagine the Life of *Ignatius* had been their great Exampler. I know not whether any of 'that innocent Order of Jesuits had 'any hand in forming this new Society (*i.e.* Quakers) amongst us, 'as has been frequently suggested; 'but if one may guess the Father 'by the Child's likeness, *Ignatius* '*Loyola*, the Founder of the Jesuits, 'was at least the Grand-Father of 'the Quakers, &c. To which let me add an Abstract of a Letter from

the Right Reverend, *J. Bramhall*, Biſhop of *Derry*, *aftewardr* Primate of *Ireland*, to the Moſt Revered *James Uſher* Archbiſhop of *Armagh*, *July* 20. 1654. *viz.* 'I 'thank God I do take my Pilgri- 'mage patiently; yet I cannot but 'condole the change of the Church 'and State of *England*; and more in 'my Pilgrimage than ever, becauſe 'I dare not witneſs and declare to 'that ſtray'd Flock of our Brethren 'in *England*, who have miſled them, 'and who they are that feed them. 'But, that your Lordſhip may be 'more ſenſible of the Churches Ca- 'lamities, and of the danger ſhe 'is in of being ruined, if God be 'not merciful unto her, I have ſent 'you a part of my Diſcoveries (*i.e.*) 'That in the year 1646. by Order 'from *Rome* above 100 of the Ro- 'miſh

'miſh Clergy were ſent into *England*,
'conſiſting of *Engliſh*, *Scotch*, and
'*Iriſh*, who had been Educated in
'*France*, *Italy*, *Germany*, and *Spain*,
'in each of thoſe Romiſh Nurſe-
'ries. Theſe Scholars were taught
'ſeveral handicraft Traids and Cal-
'lings, as their ingenuities were moſt
'bending, beſides their Orders and
'Functions of that Church. They
'have many yet at *Paris* a fitting up
'to ſend over, who twice in the
'Week oppoſe one the other; when
'the Romiſh Orders do thus Argue
'*pro* and *con*, there is appointed one
'of the learned of thoſe Convents;
'and to take Notes as he find their
'Fancies, for This, That, and the
'other Opinion, new Tenents; ſo
'accordingly they be to act, and to
'exerciſe their Wits; accordingly
'upon their permiſſion, when they

'be

'be ſent abroad, they enter their 'Names in the Convent Regiſtry; 'alſo their Licences if a Franciſcan, 'if a Dominican or Jeſuit; and for 'aſſurance of their conſtancy to their 'ſeveral Orders, they are to give 'monthly Intelligence to the Fra- 'ternities of all Affairs where-ever 'they be diſperſed: So that, the '*Engliſh* abroad know News better 'than you at home: All which is left to every Man to judge as he finds reaſon to do. And being loath to detain your Lordſhips, I beg leave to ſubſcribe my ſelf,

My Lords,

Your moſt Humble and moſt

Obedient Son and Servant,

May 3. 1697.

Francis Bugg, *Senior.*

Reader,

READER, Instead of a Preface I shall make an Index of the principal things contain'd in this Book, which now shall be put together, tho' it was once my purpose to let them go a sunder; and *The Picture of Quakerism* I shall call the First Part; and *The History of Quakerism* I shall call the Second Part; and by reason of my absence from the Press many, both Literal and Verbal Errors have escaped; the most considerable I have corrected by an Errata following, the Contents and the smaller defects are left to thy Candour and Discretion.

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The Picture of Quakerism.

CHAP. I.

Shewing the Quakers Pride and Self-exaltation, in pretending to be the only True Catholick Church of Christ: And that the True Apostolical Order thereof is re-established amongst them only.

HAving in my former Books, particularly my *second Summary*, &c. p. 8. set forth the Quakers Judgment and Opinion of all the Protestant Churches to be no Churches of Christ; but the Synagogue of Satan; and their Ministers a false Ministry: Even *All* that Baptize Children with Water, *All* that Preach Christ without, as he is in Heaven above at God's right Hand; *All* that Preach out of the Scriptures; *All* that tell People of a Sacrament, and that it is God's Ordinance; *All* that pay Tythes or receive Tythes: In a word, *All* Ministers, (not Quakers) are, say they, false Ministers; and as such they are Conjurers, Thieves and Robbers, Antichrists, Witches, and blind Guides,

Devils and Serpents, Liers, whose Call and Commission came from *Oxford* and *Cambridge*, the Sir *Simons* of the Age, Stewards of the Devils Magazine, a Viperous Generation of Dissemblers and Blasphemers, holding a worm-eaten Beastly form selling Beastly Wares; *The Letter* which is *Dust* and *Death*, yea, greedy Dogs, Blood-Hounds, *&c.* So that should I inlarge on this Head I should repeat too much out of my former Books, which shew at large their contempt, not only of Scripture, Sacraments, and all instituted Religion, but of all Christian Churches, Ministry and Magistracy; and that from plain matter of fact out of their printed and approved Authors; and therefore shall proceed to disprove their pretence of being the only Apostolical Church of Christ.

The Apostate Incendiary, &c. p. 3. "Dear "Friends, it was for your sakes and the Truth, "that I was pressed in Spirit in a Godly "Zeal thus to appear against this De-"ceitful Worker and Treacherous Spirit, "which at length hath shewed it self in open "Enmity against the Truth, *Viz. The Church* "*of Christ and Elect People of God, called Qua-*"*kers*, &c. By which 'tis plain, that they Arrogate to themselves, as Quakers to be the Church and Elect People of God. The next Proof, is out of their Book stiled, *The Anarchy of the Ranters*, &c. p. 1. "That a-"the True and Pure Principles of the Gospel "are restored by (the Quakers) Testimony, so

The

The Ancient Apoſtolical Order in the Church of Chriſt is Re-eſtabliſhed amongſt them, and ſettled upon it's Right Baſis and Foundation, *&c.* Thus do *George Whitehead*, and *Robert Barkly*, jointly agree, that the Quakers as ſuch are the Church of Chriſt the Elect People of God. And then notwithſtanding their contrariety to all Profeſſors of Chriſtianity; yet amongſt them and by their Teſtimony, the ancient Apoſtolick Order of the Church of Chriſt is Re-eſtabliſhed amongſt them; and not only ſo, but ſettled upon it's Right Baſis and Foundation: And then *R. Barkly* proceeds in his Preface to ſhew and aſſert the Power of their Church thus reſtored and ſettled amongſt them, comparatively with that of the Apoſtles, and more particularly about the Power of deciſion and Judge of Controverſies; which he one while to avoid *Romes* Infallibility, tells the World that they place the ſaid Power in the Spirit of God; and tells us the Spirit of God is Infallible; a thing which no body denies; but by and by he does as poſitively place Infallability in the Members of their Church, as the boldeſt Romaniſts ever did or can do: As may be ſeen by the Queſtion propoſed, and his Anſwer to it of the ſame Book, in p. 66. *Viz.* 'Who is the proper Judge and Judges, 'in whom recideth the Power of deciding 'Controverſies. Anſwer, This is that (ſaith '*Barkly*) which I undertake in the next place 'to treat of; as being the Specifick Diffe-

'rence and diſtinguiſhing Property of the 'Church of Chriſt, from all other Antichri-'ſtian Aſſemblies and Churches of Man's 'Building, *viz.* To give a ſhort, yet clear and 'plain Anſwer to this Propoſition. The only 'proper Judge of Controverſies in the Church 'of Chriſt is the Spirit of God, and the Po-'wer of deciding ſolely lies in it, as having 'the only unerring Infallible and certain 'Judgment belonging to it; which Infallibili-'ty is not neceſſarily annexed to any Perſons 'or Places whatſoever, *&c.* Now by what is 'thus far ſaid, in Anſwer to the ſaid Queſtion. A Man not skil'd in the Quakers Logick, would think them far enough from pretending themſelves their Church, their Counſels or Miniſters Infallible, but in p. 67. 68. The Fallacy is diſcovered, and the Snake in the Graſs ſeen, *viz.* 'So that we ſay, and that with very good 'ground; that it is no ways inconſtant with this 'ſound and unerring Principle, to affirm, that 'the Judgment of a certain Perſon or Perſons, 'in certain Caſes is Infallible, or for a certain 'Perſon, or Perſons, to give a poſitive Judgment, 'and pronounce it as obligatory upon others; 'becauſe the Foundation and Ground thereof, 'is not becauſe they are Infallible, but becauſe 'in theſe things, and at that time they were led 'by the Infallible Spirit: And *Therefore* it will 'not ſhelter any in this Reſpect, to pretend I 'am not bound to obey the Dictates of Falli-'ble Men; ſaying, is not this Popery. For 'there never will nor can be wanting in Caſe

'of

'of controverſie, the Spirit of God to give Judgment through ſome or other in the Church 'of Chriſt, ſo long as any Aſſembly can properly, 'or in any tollerable Suppoſition be ſo termed.

From which it is both clear and Plain from Matter of Fact. That the Quakers not only claim to themſelves the Name of the Church, but alſo that Infallibility to themſelves, equal to that of *Rome*; and that themſelves are Infallible; and upon that foot, their Sentences upon their Diſciples ſo pronounced, are Obligatory, and ought to be Indiſpenſibly obeyed, whether they be convinced of the Truth or Certainty of this their Judgment thus pronounced or no: And if this be not Rank Popery, I would fain know from *George Whitehead* what is; nor will their pretence to their being lead by the Spirit of God to give this Judgment be a *Salvo*; unleſs they can give a better Demonſtration for their ſo ſaying, then their bare Affirmation; for that every Church may pretend to the Leading and Guidance of the Spirit of God as well as the Quakers: And hence I conclude, that if the Infallible Quakers Church, impoſe any thing on their Diſciples, by Vertue of their Infallible Authority, to be indiſpenſibly obeyed; that ſhe produce a miracle to confirm and ratifie both her Commiſſion and Sentence; or elſe grant that ſhe own Infallibility in the ſame Senſe the Papiſts do.

Again, that the Quakers account themſelves the only Church; and as ſuch Infallible,

ſee *Joſiah Coal*'s Works, p. 62. 'The Infallible-
'neſs of the True Church, of which Chriſt, is
'the Supreme Head and Governour, I do not
'go about to deny: But that the Church of
'*Rome* is Infallible; that I do deny, *&c.*

By which 'tis manifeſt, that the Quakers and Papiſts do not diſagree about the Doctrine of Infallibility, and the power of their Sentences; and that the Diſciples of each ought to obey whether they be perſwaded in their Conſciences of the Truth or Certainty of their Sentence or not: They only differ who of them twain be the Church: The one pretends to Miracles, ſo do the other; ſee the Papiſt Legends, and *Fox*'s Journal. And 'tis plain that the Quakers, as well as the Papiſts ſay, That the Sentence of their Church, whether by a ſingle Perſon or Perſons Aſſembled in Council, once pronounced is obligatory upon their Diſciples, and not to be rejected as the Dictates of fallible Men; 'For (ſay the Quakers as well as the Papiſts) 'There never will, nor can be wanting in 'Caſe of controverſy, the Spirit of God to 'give Judgment through ſome or other in the 'Church, ſo long as any Aſſembly can pro-'perly, or in any tollerable ſuppoſition be ſo 'termed, *&c.*

Upon theſe and the like Poſitions ſome diſſenting Quakers ſome Years ſince, charged the *Foxonian* Quakers with holding Romiſh Principles, 1. That we are to believe as the Church believe, 2. That the Church cannot

err,

err, 3. That She hath power to bind and looſe (as *Geo. Fox* did acknowledge he had; See *Tyranny and Hypocriſy detected*, &c. *p.* 45. *Friends, altho' I have not told it you, I do now declare it, I have power to bind and to looſe whom I pleaſe*) 4. That 'tis abominable Pride not to ſubmit to her Judgment (*i.e.* the Church) She having always the Infallible Spirit, *&c.* which ſaid 4 Poſitions *G. Whitehead* in his *Apoſtate Incend.* &c. recites and very fairly vindicates them, read *p.* 16. 17. *viz.* To the firſt I Affirm, 'That the True 'Church is in the true Faith * that 'is in God, and we muſt believe 'thus as the true Church be- 'lieves, or elſe it were both a 'Folly and Hypocriſie to profeſs 'our ſelves Members thereof, *&c.* and proportionably he vindicates the other 3 Poſitions: But *Rob. Barkly* goes on in his Anarchy p. 42. ſaying 'That as through our faithful Teſtimony 'in the Laws of the Lord, that Antichriſtian 'and Apoſtate Generation, the *National* '*Miniſtry* hath received a *Deadly blow*, by 'our diſcovering and witneſſing againſt their 'forced Maintenance and Tythes, againſt 'which we have Teſtified by many cruel Suf- 'ferings of all kinds, as our Chronicles ſhall 'make known to Generations to come: So 'that their Kingdom in the hearts of Thou- 'ſands, begin to totter and looſe its Strength, 'and ſhall aſſuredly fall to the Ground: So 'do

* *The 1 Quotation tell you that the Quakers are by G. W.'s own Doctrine the Church of Xt. and Elect people of God.*

'do we by coming to Righteouſneſs, weaken 'the Strength of their Kingdom who judge 'for Reward——the Nation ſhall come to 'be disburthened of that deceitful Title of 'Lawyers, as well as Prieſts, *&c.*

But notwithſtanding the Quakers deadly Blow which they Dream they have given the Prieſts and Lawyers; they neither ſhake nor totter, but do continue as ſtrong and their Foundation is as firm as when they begun to Strike; So that their Prophecy and Chronicles ſeems to prove Abortive. But *W. Rogers* wrote a ſmart Book againſt this of *Barkly's*, Entituled *The Chriſtian Quakers diſtinguiſhed*, &c. which did ſtrike a deadly Blow againſt the Quakers Image of Church Government, to which *Thomas Ellwood*, as *R. Barkly*'s Second, replyed by a Book ſtiled, *An Antidote*, &c. where he ſaith p. 1. 'I felt a 'juſt Indignation riſe in my Soul againſt that 'unclean Spirit in (*W. Rogers*) which hath o-'pened his Mouth in Blaſphemy againſt 'the Truth and People of the Lord p. 152. 'and he unto whom all Power is given in 'Heaven and Earth, who is and will be with 'his Church to the End of the World, ha-'ving now as well as then, given Gifts unto 'Men, and endowed them with Power from 'on high; inveſted ſome with an Heavenly 'Authority in the Truth, for the Edification 'and Preſervation of the Body: There is the 'ſame reaſon and ground now to aſſert and 'vindicate the Authority and Power which

'God

'God hath placed in his Church, as there 'was then; And this being done by the ſame 'Spirit, and in the ſame Manner now as it 'was then; Thou (*W. Rogers*) canſt ſquirt no 'filth upon theſe (*G. Fox &c.*) now which 'will not tend to beſpatter them (the Apo-'ſtles;) Take notice of that *William*, and con-'ſider it well, that all thy Revilings and E-'vil-Speeches againſt Friends in this day, do 'reflect as much upon the Apoſtles and El-'ders in the Primitive Church as upon Friends '*&c.* p. 44. And this they (*G. F. &c.*) have 'laboured to do both by Words and Wri-'tings; by Word of mouth as opportunity 'has offer'd, and where by Voice they could 'not, there they have done it by Papers or 'Epiſtles given forth in the Light. Thus did 'the Apoſtles in their days, where divine 'Epiſtles are hereby vilifi'd, as well as thoſe 'of Friends; and they themſelves no leſs re-'flected upon p. 3. I know I touch a tender 'Point, and in a tickliſh Time; wherein ma-'ny Minds are poſſeſs'd with jealouſies and 'fill'd with Surmiſings p. 57. How dare 'you ſay that *Geo. Fox* hath taken upon him 'to give forth Directions and Inſtructions to 'others, when there are ſo many living Wit-'neſſes that what hath been given forth by 'him for Direction or Inſtruction to the 'Church, hath proceeded from the Spirit of 'God, *&c.* Again, *Joſiah Coal's* Works *&c.* p. 93. All judgment (ſaith *Coal*) being Committed to the Light, that lighteth every Man,

Man, the Light that is in every Man, muſt of neceſſity be the judge of all Controverſies.

Reader, I have taken enough of *Ellwood's* Antidote, which is as ſtrong-ſented of Popery, as *Rob. Barkly's* Anarchy; and yet neither of them exceed *Joſiah Coal:* However they [like *Ahabs* falſe] Prophets all agree in their main Fundamentals. And I ſhall ſhew from thence how arrantly they vye it with the Apoſtles, who were divinely Inſpired, and gifted with Miracles to confirm their Commiſſion: For ſay the Quakers, you may as well reject the Epiſtles of the Apoſtles as theirs; Affirming, that if any ſquirt any filth upon *Geo. Fox* or the Quakers, it muſt inevitably fall upon the Apoſtles. Again, if any reject the Epiſtles of *Geo. Fox*, &c. They conſequently vilifie and reject St. *Paul's* Epiſtles; and *Coal* gives a Reaſon for it too, *viz.* Whereas Chriſt ſaid, *John* 5.22. 'For the Father Judgeth no Man, but hath 'committed all Judgment to the Son, 27. And hath given him Authority to Execute Judgment alſo, *Becauſe* he is the *Son of Man*, Matth. 28. 18. And *Jeſus* [who was Born of the Virgin] *came* and ſpake unto them ſaying, *All Power* is given unto Me, in Heaven and in Earth, ſo I ſay *Coal's* Reaſon is, becauſe all Judgment is committed to the Light, therefore the Light that is in the Quakers muſt be Judge of all Controverſies. His Doctrine Teacheth, that all Judgment

is

is committed to their Light: Their Light has Authority to execute Judgment, yea all Power in Heaven and Earth is given to their Light, and consequently their Light is the sole Judge of all Controversy; and they the People whom this Light speaks through. And thus have they translated all Power and Authority, which was given to the Son of Man, Jesus of *Nazareth*, to their Light, and so unhinged the whole Frame and Constitution of Christ's Church and Government, from his Commands and Precepts left on Sacred Writ. *Go ye therefore and Baptize*, &c. *Do this in Remembrance of me*, &c. *When you pray, say after this manner; forgive us our Trespasses*, &c. Thus do they assert their power to be the same with the Apostles; that their Light hath the same power to judge, to command, to give precepts, as Jesus of *Nazareth*, the Son of Man had: For to their Light, all power in Heaven and Earth is given: Oh Horrid Blasphemy! in the highest degree. Again, see *Ellwood*'s Antidote once more, p. 140. 141. *Paul* speaks of the Authority given him of the Lord. Did he u-'surp Authority? did he exercise a Power 'that belonged not unto him? doth he not 'say expressly, that the Lord had given it 'unto him? and wilt thou (*William*) charge 'him with falsehood? come, *William*, give o-'ver trifling, and speak out plain, either 'charge the Apostles with imposing upon the 'Churches, and cherishing an usurped Autho-'rity,

'rity, or fairly confeſs they had Power and 'Authority, Command and Rule, commit-'ted to them by the Lord; for the Edifica-'tion of the Church: and if thou muſt grant 'it was ſo, then offer, at leaſt, ſome ſhew or colour of Reaſon, why it may not be ſo now, or ceaſe contending againſt it.

Having taken a large Proof, (unleſs I ſhould quote their whole Books a thing impracticable) of the Quakers claim to the true Church, and the Order of it together, *viz.* Her Power and Authority to Rule and Command, Judge and Pronounce Definitive Sentence as Obligatory on their Diſciples, as the Commands of the Apoſtles of our Bleſſed Lord upon the Primitive Chriſtians and all Succeeding Ages: It may not be amiſs to recite the Commandments of *George Fox*, the Quakers Lawgiver: I find *Exodus* the 20. *Moſes* gave forth Ten Commandments: And *George Fox*, gave forth five, which the Quakers obſerve as ſtrictly as the *Jews* ever obſerved thoſe Ten of *Moſes's* giving forth, *George Foxes* are as followeth, *viz.*

1. Thou ſhalt not pay Tythes to the Covetous Prieſts and Antichriſtian Impropriators.

2. Thou ſhalt not be Married by or with a Prieſt.

3. Thou ſhalt not put of thy Hat in Reſpect to thy Superiors.

4. Thou ſhalt not ſhut up thy Shop on the Worlds Holy Days or Faſt Days; according to the Worldly Magiſtrates Command.

5. Thou ſhalt not pay towards the Reparation of Steeple-houſes, nor thy Tax towards the Trained Bands.

Now

Now Reader, obſerve, there are two things on which the Quakers Church Hingeth; one is, their Church you ſee have as they dream, the ſame if not greater Power then that of the Apoſtles touching Church Government, Power to Rule, Authority to Judge, and Infallible Direction to Pronounce their Sentence of Condemnation, Excommunication or Deprivation, and their Power Infatuated, and willingly Ignorant Diſciples think themſelves obliged to obey *George Fox's* Laws and Precepts, and the Authority of their Churches alſo; that Scripture Commands are not binding to them; for their Teachers have given them a Diſpenſation to break and violate them; but let me prove what I ſay: For the firſt, See *William Penn's Brief Examination and State of Lib. Spiritual*, &c. p. 11. 'And this I 'Affirm (ſaith *William Penn*) from the Under-'ſtanding I have receiv'd from God; not only 'that the Enemy is at work to ſcatter the 'Minds of Friends, by that looſe Plea; what 'haſt thou to do with me? Leave me to my 'Freedom and the Grace of God in my ſelf, 'and the like; but this Propoſition and Ex-'preſſion, as now underſtood and alledged, is 'a Deviation from, and a Perverſion of the 'Ancient Principle of Truth; for this is the 'plain conſequence of this Plea; if any one 'ſhall ſay, I ſee no Evil in paying Tythes 'to Hireling Prieſts; in that they are not 'claimed by Divine Right, but by the Civil

'Laws

'Laws of the Land I see no Evil, (saith a 2*d*)
'in Marrying by the Priests, for he is but a
'Witness; I see no Evil (saith a 3*d*) in de-
'clining a Publick Testimony in Suffering
'Times; or hiding in time of Persecution;
'for I have Christ's and *Paul*'s Example, I see
'no Evil (saith a 4*th*.) in Respecting Persons
'(by putting of my Hat to my Superiors)
'for whatever others do, I intend a sincere
'notice that I take of others, I know I see no
'Evil, (saith a 5*th*.) in keeping my Shop shut,
'upon the Worlds Holy Days, (or Fast Days.)

The Second Hinge, upon which their Church swing, and is founded, is in p. 47. of their Prophet, *Edward Burrough's*, viz. 'That is
'no Command from God to me, what he com-
'mands to another; neither did any of the
'Saints, we Read of in Scripture, act by the
'Command, which was to another, not ha-
'ving the Command to themselves; I chal-
'lenge to find an Example for it; they obey-
'ed every one their own Command *&c.* From whence 'tis plain; that Indispensible Obedience, is required to the Laws, Orders, and Commands, pronounced by the Quakers Church; but as plain, that their Leaders have let their Disciples loose from obeying Scripture Commands, unless they have them anew; as the Inspired Apostles had, or can be convinced of their Obedience, which will hardly be by their Teachers Doctrine; as I have at large shewed in my Book: *The Quakers Set*, &c. p. 19. to 24. And having largely proved,

ved, that the Quakers claims a Power over the Conſciences of their Diſciples; and that they hold thoſe four *Romiſh* Poſitions, which have enſlaved Nations, deſtroyed Thouſands, and is of a moſt Dangerous and Pernicious Conſequence; namely, that we are to believe as the Church believes; that the Church cannot err; that ſhe hath Power to Bind and Looſe; that in all Caſes of Controverſie, we ought to ſubmit to her Judgment; ſhe having always the Infallible Spirit; which Pernicious Doctrines are cloſely concluded, and boldly aſſerted by the Quakers, which I ſhall briefly ſumm up under theſe 12 Heads, and then leave them as a ſuitable *motto* upon them: And then proceed to the next Chapter, where I hope to ſhew, that the Quakers Church is ſo far from being the true Church of Chriſt; that it is in very deed the moſt Formidable Hereſies that hath riſen up in the Church, ſince the Days of *Simon Magus.*

1. That the Quakers are the Elect People of God, the only Church of Chriſt; amongſt whom only is the Apoſtolick Order thereof reſtored, and ſettled on it's Right Baſis and Foundation.

2. That it's not Inconſiſtent with this Quaker Church, to affirm that the Judgment of a certain Perſon or Perſons, in certain Caſes is Infallible, and being pronounced Obligatory on Believers.

3. Becauſe their is not (ſay they) nor never will be wanting in the Church of Chriſt the Spirit

Spirit of God to give Judgment, through ſome one, or more of them that is Infallible; and conſequently, deciſive in the Quaker Church.

4. And on that Suppoſition, none can ſquirt any Filth on *George Fox*, or the Quaker's Teachers; but it muſt fall upon and affect Chriſt's Apoſtles and Prophets.

5. Alſo thereupon, whoever reject the Epiſtles of the Quakers, Vilifie and Condemn the Epiſtles of the Holy Apoſtles.

6. They deny the Church of *Romes* Infallibleneſs; right, yet they own the Doctrine of Infallibility; and that they themſelves are Infallible at leaſt in Controverſial Caſes, and ſome other Caſes, which ſhew that they would juſtle out the *Pope* to bring in the *Fox*.

7. Whatever *W. Rogers*, &c. ſpeak againſt *George Fox*, &c. equally Reflect on the Apoſtles.

8. That *Thomas Ellwood* was ſenſible he touched a Tender Point, and in a tickliſh Time, in Aſſerting thoſe *Popiſh* Poſitions, for which he is the leſs to be ſpared.

9. His timorouſneſs in having his Book ſpread p. 232. greatly bewray his guilty Conſcience.

10. *Ellwood's* boldneſs in daring any to charge *G. Fox* with taking upon him to give Directions to their Church, becauſe (ſay *Ellwood*) it was the Spirit through him, conſequently not *G. Fox*.

11. And therefore peremptorily bid *W. Rogers* either charge the Apoſtles with uſurping Au-

Authority over the Conſciences, and impoſing upon the Churches by vertue of his Commiſſion; which would be Blaſphemy, or elſe admit the Quakers may do the like to have the ſame Power, to exerciſe the ſame Dominion, which would be equal Blaſphemy; or like a Troop of Armed Men going by a Court of Judicature, and ſhould violently take the Judge out of his Chare, in which he is lawfully plac'd, inveſted with Legal Power; and in his Room ſet up a Thief who ſtole a Miniſters Hour-glaſs, denied Chriſt Jeſus, contemned the Scriptures, deſpiſed the Magiſtrates, reproached his Miniſters, and ought to be Tryed whether Guilty or not Guilty.

12. That indiſpenſable Obedience is required to *G. Fox*'s Commandments, and the Quaker Church Sentences; but the Scripture commands no further obliging, then a Man meet with a conviction upon his Conſcience, *&c.*

That theſe 12 Obſervations are the Natural conſequences of the recited Doctrine of the Quaker Church; I ſtand ready to maintain on the Terms mention'd in my Book, *New Rome Unmask'd*, &c. p. 89. And ſo I conclude this Chapter with a word of uſe and application to *New Rome*, &c.

1. *Rome*'s Siſter thou art rightly ſtyl'd
And with her may compare,
The Innocent thou haſt beguil'd
Under pretences fair.

2. Hypocriſie, in thee is found
Thy Leaven, is not good
Thy deep deceit; thy Wit profound
In which thy confidence ſtood,
3. Is now come forth to open view,
That all may plainly ſee,
Thy art, thy craft, and well perceive,
Thy deep Hypocriſie.
4. How Proud, like to the Phariſee,
Thy Countenance appear,
And how like to the *Romiſh* See,
Thou doſt thy Fabrick rear.
5. Thy Errors, which but few did ſee,
Are now become thy Crime,
And loaded therewith thou ſhalt be,
And that from time to time:
6. A crime from which thou canſt not,
with all thy ſubtlety;
Clear thy ſelf, 'tis ſuch a blot
That on thy face doth lie:
7. As *Rome* thy Siſter never had
At thy Age charg'd on her;
Nor any Crime half ſo bad,
At twice thy Age upon her.
8. Tho' She at length as Age grew on,
Through Her vile Impoſition
Abhorr'd, became and grew a ſcorn
In every Chriſtian Nation:
9. And doſt thou think for to eſcape
With thy unwrit Traditions,
The ſtroaks which Proteſtants do make
Againſt thy Superſtitions:

10. Againſt

10. Againſt thy Errors and thy Pride,
'gainſt thy Hypocriſies,
Againſt thy turning with the Tide,
And other Enormities.
11. No, no, I ſay, as thou art found
Treading the Papiſts Path,
True Proteſtants will thy Pride wound,
As *Luther* and others hath.
12. Thy elder Siſters Tripple Crown,
Whoſe Pride doth not exceed;
The Pride of thee which doth abound,
Exceeding Hers indeed.
13. Wherefore ye skilfull Archers bold,
Come forth and bend the Bow;
Let none eſcape as hath been told
Of *Babel* High nor Low;
14. But do to Her, as She to others have
As a juſt recompence;
She hath been Proud againſt the Lord,
And uſed violence.

CHAP. II.

Shews that the Quakers are not the Church of Chriſt, nor that the Apoſtolick Order thereof is reſtored amongſt them, nor ſettled on its right Baſis and Foundation; according to their vain boaſt.

COme *G. Whitehead*, you tell us in your *Apoſtate Incend. &c.* 4. 'And as for our confeſſing, that we are the Church of the

'first born; let our Doctrine, Testimony, Lives, and Sufferings, bear witness, *&c.* Well then by your Doctrine, Testimony, Lives and Sufferings; you shall be Tryed and Measured, since 'tis a Rule of your own proposing; and herein you will find my Hand (as I told you) heavier upon you, since you will not abide by your own Proposition, *in the Quakers Vindication*, p. 4. And therefore prepare your self, and be not so dull and slow in your Answers; you know I have several Books extant unanswered, and some think unanswerable; and them you have answered, you have made but slubbering Work, leaving the most part unanswered; what is your Weapon ground blunt; is the Edge thereof turned, or are you corrected, and made thereby Silent; or will not the Quakers let you Write in their Vindication any longer; come *George* Answer me; you know you boast in your Book *Judas* and the *Jews*, &c. p. 55. saying, 'Indeed 'they are grown so Angry at our quick Defen-'ces; that some are fallen to Personal Crimi-'nations, *&c.* I well remember, that in Nine Months Time, you Wrote Three Books against me, *Anno* 1691. What are you weary of your quick Defences? Why are you so long taking Breath; you told me in one of your Books, the Church of *England* must provide better Tools; you see they have by their Books; *The Snake in the Grass*, &c. And *Satan Disrob'd*, &c. What are these Books too hard for you to Answer; come mend your Pen; you

you ſee the Watchmen; (tho' not of the Night, as your Pupil *Pennington* call the Clergy, in his *Diſcoverer Diſcovered*, &c. p. 9. are awake, they begin to ſee you, and to view your Work, and do underſtand the nature of it; which is to overturn the Chriſtian Religion, Root and Branch; tho' hitherto, you wrought ſo under ground, like Moles, that it was hard to ſet a Trap for you; but now you are taken and ſnared; and oh, how you toſs and tumble, like a Wild Bull in the Net, and Write backward and forward; denying in one Book, what you confeſs in another, being confounded in all your Enterpriſes. I am ready to proceed, to try you by your own propoſed Method; whether, you Quakers, be the Church of the Firſt Born: I preſume, it will appear otherwiſe; and I conceive it needful for you, to get your Brother *Ellwood* to your Aſſiſtance. Your Brother *Barkly*, boaſts in his Anarchy, p. 16. *viz.* 'I find other Profeſ-'ſors, make but ſmall boaſt of any Proſelytes; 'they get out from among us; I hear little of 'their proving Champions for the Principles 'of others againſt us, *&c.* Well what then; did you thereby take liberty to vend your Heritical Pamphlets; oh, *George*, you were too Secure, and Self-confident; you now ſee you are diſcover'd; and the Bowels of your Corrupted Cauſe ript up; and you need not now boaſt of the Champions you get from the Church of *England*: Alas; 'tis but here and there an unſetled Novice, that come over to

the Quakers, tho' you boaſtingly tell us as in *Judas and the Jews*, &c. p. 25. *It ſeemed good to the Holy Ghoſt and to us*, &c. Imitating, *tho' unwarrantably, the Inſpired Apoſtles, Acts* 15. 28. Come *George* now to the Tryal. And firſt, the Quakers Doctrine and Teſtimony, out of your printed and approved Books; which you ſay are given forth by the Eternal infallible Spirit of God; and that we may, by your Doctrine, as well burn the Bible as them: pray let us examine what you therein and thereby Teach.

1. A Queſtion to Profeſſors, *&c.* p. 27. Is 'not the Subſtance, the Life, the Anointing 'called Chriſt, wherever it is found, doth not 'the Name (Chriſt) belong to the whole Bo-'dy, and every member in the Body, as 'well as to the Head? ——— ſo that the 'name is not given to the Veſſel, but to the 'Heavenly Treaſure in the Veſſel, p. 29. and 'did not the Word, who was made Fleſh, 'dwell and appear in a Tabernacle of Fleſh, 'and cauſe the Glory of his divine Fleſh to 'ſhine through that earthly Fleſh. ——— Is 'it not as neceſſary, that the Eternal Word 'be made Fleſh inwardly, as it was for him 'to take on him an outward body of Fleſh, 'p. 33. Now the Scriptures do expreſly di-'ſtinguiſh between Chriſt and the Garment 'which he ware; between *Him* that came, 'and the *Body* in which *He* came: between 'the *Subſtance* which was Vail'd, and the '*Vail* which Vail'd it: There was plainly *He* 'and the *Body* in which *He* came; there was

'the

'the *Outward Veſſel*, and the *Inward Life*. 'This we certainly know, and can *Never* 'call the bodily Garment Chriſt; but *That* 'which appeared and dwelt *In* the *Body*, &c.

Obſerve, that in all this, and much more in this Book, how the Quakers Doctrine and Teſtimony differ from that of the Angels, Luke 2. 10. 11. *And the Angel ſaid unto them fear not, for behold I bring you Tydings of great Joy, which ſhall be to all the people: for unto you is born this day, in the City of David a Saviour, which is Chriſt the Lord*, &c. now him that was born of the Virgin, the Angel called Chriſt; but the Quakers cannot do ſo, but the Subſtance in that Body; likewiſe Acts 5. 30. *The God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a Tree; him hath God exalted with his right Hand, to be a Prince and a Saviour, for to give Repentance to* Iſrael, *and forgiveneſs of Sins*, Read *Acts* 10. 38, 39. Again, *Acts* 1. 9. *While they beheld a Cloud received him out of their ſight*, and ſo on: It was not the Light within which was hanged on a Tree, which Aſcended in the viſible ſight of the *Gallaleans*; and that ſhould ſo come in like manner: Oh no, it was the ſame that was born of the Virgin, which the bleſſed Angels, and holy Apoſtles did bear witneſs unto; not as the Quakers, who ſay the Name Chriſt belongs to every Believer, as well as to the Head; which they cannot call Chriſt but ſomething in him, which is in themſelves as they Dream; that was not

born of *Mary*, that was not hanged on a Tree, that was not Crucified, Dead nor Buryed, nor nailed to the Croſs; nor Run thorow with a Spear. This is the Quakers Chriſt. Thus do they, by their Doctrine and Teſtimony, acquit the *Jews* of crucifying Chriſt; which is a certain ſign they are not the true Church, in that they render the Apoſtles falſe witneſſes.

The Chriſtian Quaker and his Div. &c. p. 97. The Serpent is a Spirit: 'Now no-'thing can bruiſe the Head of the Serpent, but 'ſomething that is Internal and Spiritual, as 'the Serpent is; but if that Body of Chriſt '(born of the Virgin) were the Seed, then 'could he not bruiſe the Serpents Head, in all, 'becauſe, the Body of Chriſt is not ſo much 'as in any one † and conſe-
'quently the ſeed of the Pro-
'miſe is an holy and ſpiritual principle of 'Light, Life and Power; that being recei-'ved into the Heart, bruiſeth the Serpents 'Head; and becauſe the Seed, *which cannot 'be that Body*, is Chriſt as the Scriptures 'teſtify. *The ſeed is one, and that ſeed Chriſt, and Chriſt God over all bleſſed for ever.* Obſerve, the Scriptures teſtify the contrary: They teſtify that the Body which was born of the Virgin, which was ſpit upon, which was nailed to the Croſs, hanged upon the Tree, Dyed, Roſe again and Aſcended; which by a lively Faith dwelt in his Saints, was and is the Chriſt of God, the Seed of *Abraham*; of *David* which was promiſed, *Gen.* 3. And of this I could

† *Yet by Faith.*

could give a 100 Script. Proofs, ſee *New Rome Arraigned*, &c. p. 55. to 66. Again, ſee *W. Baily's* Works, p. 300. 'A [Body] haſt [Thou] prepa-'red [Me] mark the diſtinction, [Thou] [Me] 'and a [Body] this [Me] that ſpake in the '[Body] was the [Chriſt] p. 307. They [his 'Diſciples] loved his Perſon for the ſake of 'the frame and quality of the Spirit that 'dwelt in him, or elſe what was his Perſon 'to them more than another Perſon; but for 'that which dwelt in him, they loved him. 'Let none miſtake me, I do not ſlight it, 'nor the Perſon of any of his Brethren or 'Children, as they are prepared to do the 'will of their Father. Obſerve, ſtill the Doctrine of the Quakers Teach to deny him to be Chriſt, who was born of the Virgin, hang'd on a Tree, Run thorow with a Spear, For if only that which ſpeak through his Body, *viz.* his Spirit, was the Chriſt of God; then are the Apoſtles found falſe Witneſſes. and the *Jews* never crucified the Lord of Life and Glory: For the Quakers Light which they Dream to be Chriſt, was never crucified nor buffeted, nor crown'd with Thorns, nor run thorow with a Spear: Beſides, 'tis plain that they value his Body, only for the ſake of the frame and temper of the Spirit that dwelt in it; otherwiſe, ſay the Quakers, what was his Perſon more than another Perſon; Oh groſs Blaſphemy! What is this the true Church? No ſuch matter, but the Synagogue of *Satan*: And to put all out of doubt,

doubt, that the Quakers Church deny Chriſt, read *W. Smith's* Primmer p. 36. '*Queſtion*, 'How may I know when Chriſt is truly 'Preached. *Anſwer*, They that are falſe (Mi-'niſters) Preach Chriſt without, and bid People 'believe in him, as he is in Heaven above: but 'they that are Chriſt's Miniſters (the Quakers) 'Preach Chriſt within. Again, the Sword 'of the Lord drawn, *&c.* p. 5. Your imagi-'ned God beyond the Stars, and your car-'nal Chriſt is utterly denyed and teſtified a-'gainſt by the Light; to ſay that Chriſt is 'God and Man in one Perſon is a lye. Again, the ſandy Foundation ſhaken, *&c.* by *W. Penn.* 'The vulgar Doctrine of ſatisfa-'ction being dependant on the ſecond Per-'ſon of the imagined Trinity, of diſtinct Per-'ſons in the Unity of Eſſence Refuted, *&c.*

From all which 'tis Self-evident, that they deny Chriſt to be in Heaven above, at Gods right Hand; and that they own no other Chriſt, then what is within them. *2dly.* Next their Blaſphemy, to ſay that God and Chriſt in one Perſon is a lye, and teſtified againſt by the Quakers Light; as alſo the locality of Heaven is denyed: and laſtly, the bleſſed Trinity contemned as an imaginary thing; and the Doctrine of ſatisfaction in depending on the ſecond Perſon, Chriſt the Lord, Refuted and Rejected: Behold, and be Aſtoniſh'd at the blaſphemous Doctrine and Teſtimony of the Quakers! Which *G. Whitehead* deſires to be tryed by; whether they be

be not the true Church of the firſt Born, yea forſooth, the Elect People of God. See alſo *Saul*'s Errant to *Damaſcus*, &c. p. 8. 'He 'that hath the ſame Spirit that raiſed up Je-'ſus from the Dead is equal with God, *&c.* which Spirit they all do pretend to have, and as a proof thereof, ſee what *Joſiah Coal* ſays of *Edward Burrow* in his Epiſtle prefixt to his Works p. 1. 'And this I ſay and declare 'to all People, that He (*Edward Burrows*) was 'a Man Endowed with the *Almighty Power* of *God*, which Lived and Reigned *In* him; 'and the *Treaſury* of *pure*, *divine*, *heavenly* '*Wiſdom* was *Opened* in him; —— And ſo let 'all Friends wait upon the Lord in the fee-'ling of the *ſame Spirit* that was in him, 'which is the Saints Comforter. Thus Reader you ſee that they are equal to God; poſſeſt with an *Almighty* Power, which none but God is; and that they encourage each other to wait in the feeling of the Spirit of a deceaſed Brother, and call it the Comforter, which Attribute is due to none but God, and his Son Jeſus Chriſt; for as we ought not to pray to the deceaſed Saints, no more ought we to encourage any to wait in the feeling of the Spirit of a deceaſed Saint: but the Papiſts do both: See the conference between Dr. *Reynolds* and *Hart* about the Pope's Supremacy. p. 411. *viz.*

'By the blood of *Thomas*,
'Which he for thee did ſpend;
'Make us, O Chriſt to climb
'Where *Thomas* did Aſcend.

Thus

Thus Reader you may ſee, that the Quakers Infallibility meet the Papiſt ☞ Hand in Hand. The Papiſt ſay, that their Saint *Thomas Becket* is Riſen; ſo ſays *W. Penn* in his Epiſtle to *Joſiah Coal's Works*, viz. *And now he is truly Aſcended, above and beyond every Trouble; and upon Mount* Sion *does he ſtand among the reſt of our holy Brethren*, &c.

The Papiſts go ſtill on.

'Oh *Thomas* reach thy Help to us,
'Stay them that ſtand, help them that lie;
'Correct our Manners, Deeds of Life,
'Guide us unto the way of Peace;
'All Hail, Oh *Thomas*, the Rod of Right,
'The World's Light, the Churches Strength,
'The Peoples Love, the Clergy's Joy;
'All Hail brave Patron of the Flock,
'Save them that on thy Honour Glee.

I find nothing in this Prayer of the *Papiſts*, but the Quakers have ſaid as much to their Saints, when Living, and ſometimes when Deceaſed; as this Inſtance of *Edward Burrows*, by *Joſiah Coal.* 1*ſt.* That he was endued with the *Almighty* Power of God. 2*dly.* So let all Friends be incouraged to wait upon the Lord, in the feeling of the ſame Spirit that was Almighty, in him which we know is the Saints Comfort, *&c.*

The next Teſtimony, which I ſhall recite of this *Joſiah Coal's* Adoration, ſhall be an Abſtract of a Letter, he ſent to *George Fox*, from the *Barbadoes*: In the Time of his Life, Dated, the 21 of *March*, 1658. And Vindicated by

by *William Penn*, in his Book, *Judas and the Jews*, p. 58. *viz.* 'Dear *George Fox*, who art 'the Father of many Nations; whoſe Life 'hath reached through us thy Children, even 'to the Iſles afar off; to the begetting many 'again to a lively Hope; for which Generations 'to come, ſhall call thee Bleſſed; whoſe Being 'and Habitation, is in the Power of the High-'eſt; in which *Thou Ruleſt* and *Governs* in '*Righteouſneſs*, and *Thy* Kingdom is Eſtabliſh-'ed in Peace, and the Increaſe *Thereof*, is 'without end.

Come *George*, you referr us to your Doctrine and Teſtimony, to prove, that you are the Church of the Firſt Born; but you are Condemned thereby, and found to be the Falſe Church, the Mother of Harlots, and the Abomination of the Earth; in that you give Teſtimony to your Apoſtle, *George Fox*, and not to Chriſt Jeſus; nay you rob Chriſt of his Divine Attributes, the Jewels of the true Church, and have decked, and therewith adorned your King *George*; for 'tis Chriſts Kingdom, that is Eſtabliſhed in Righteouſneſs; not *George Foxes*; 'tis Chriſt's Kingdom that ſhall have no end; not *George Foxes*; 'tis Chriſt's Kingdom that ſhall Increaſe; in which Chriſt himſelf Reigns in Righteouſneſs, not *George Fox*, by all, which it appears, that the Quakers are not the Church of the Firſt Born, of which, Chriſt Jeſus is Head; but the Synagogue of the Self-righteous, and Self-exalted *Phariſaical* Church, of which,

George

George Fox was Head, *&c.* I remember, that *Edward Burrows*, in his Epiſtle ſaith, 'And 'as concerning the Quakers; what do you ſay 'of them; you have ſeen their Converſation, 'and do they not walk Juſtly; are they not 'Meek, Humble, and Sober; do they not 'take much Wrong; compare them with the 'Scripture. Anſwer, I have ſeen their Converſation, and when I come to treat of their Lives, I ſhall give an Anſwer. But *Edward Burrows* goes on. 'Then being prepared of 'the Lord went forth, as commanded of the 'Lord, and the Word of the Lord we found-'ed, and did not ſpare, and cauſed the Deaf 'to hear, the Blind to ſee, and the Dread of 'the Lord went before us; and firſt of all, our 'Mouths were opened, and our Spirit filled 'with Indignation againſt the Prieſts and 'Teachers, and with them, and againſt them; '*Firſt*, we began to War, as being the Cau-'ſers of the People to err, and againſt them, 'as the Fountain of all Wickedneſs, aboun-'ding in the Nations; and as being the Iſſue of 'Prophaneneſs; ſhewing unto all People, that 'they were not Lawful Miniſters of Chriſt, 'ſent of him, but were Deceivers and Anti-'chriſts; and this was our firſt Work we en-'tered upon, to threſh down the Deceivers, 'and lay them open, that all People might ſee 'their ſhame, and turn from them.

Well *George*, I ſee you can Magnifie your ſelves and boaſt of your Juſtice; your Humility, Sobriety, and Meekneſs; and ſo might many

many of the *Heathens*; and perhaps with more reaſon, yet not the true Church of Chriſt, but Idolaters, and Blaſphemers, nevertheleſs, and ſo are you; you ſay you begun with the Prieſts, then they did not begin with you, that your firſt Work, was to threſh them down, to diſcover and lay them open, that all People might turn from them; yet all are not turned from them to the Quakers; no, nor of late, ſince you have been diſcovered and laid open, few have turned to you, but many have left you, and begin to make War with you, and to threſh you, and lay you open, that People may leave you, and this angers you; well, but let us ſee another of your Idolizing Pamphlets, Wrote by one of your Humble, Meek, and Sober Miniſters, wherein, he like *Joſiah Coal*, aforeſaid, moſt Blaſphemouſly Attributes that to *George Fox*, due only to Chriſt, *The Quakers Challenge*, &c. p. 6. 'Stand up *Muggleton* the Sorcerer, whoſe Mouth is full of Curſing, 'Lies, and Blaſphemy, who calls thy laſt Book 'a Looking Glaſs, for *George Fox*, whoſe 'Name thou art not worthy to take in thy 'Mouth, who *Is* a Prophet indeed, and hath 'been faithful in the Lord's Buſineſs from the 'beginning: It was ſaid of Chriſt, that he 'was in the World, and the World was made 'by him, and the World knew him not; *So* it 'may be ſaid of this true Prophet, *George* 'Fox, whom *John* ſaid he was not; but thou 'will feel this *Prophet* one day, as heavy as a 'Milſtone upon thee; and although the World 'knows him not, yet he is known. Come

Come *George*, what think you of this Testimony of yours, that ſay Chriſt was in the World, and the World was made by him, and the World knew him not; and *So* it may be ſaid, by *George Fox*; what *George*, do you think that this Blaſphemous Teſtimony will prove the Quaker Church, the Church of Chriſt; I tell you nay, you muſt firſt condemn theſe your Blaſphemous Books, or elſe you will be made War with from Age to Age, and threſhed from Generation to Generation; I muſt confeſs, he was one of your Prophets and great Teachers, and I know you are ſo much the loather to condemn his Books:

For, 1*ſt*. It was this, *Sol. Eccles.* which told that great Lie, in the Name of the Lord; ſaying, this Year, ſhalt thou *John Story* dye, who at that time was ill, yet lived about four Years after.

2. He, in the ſame falſe Prophecy, avouched Womens Meetings to be the Ordinances of Chriſt, when *George Fox* Ordained them.

3. This was he, that burnt his Fiddles on *Tower-hill*.

4. This was he, yea even he, that went to *Bartholomew* Fair ſtark naked, *viz.* a pan of Coals on his Head.

5. This is he, who in his Muſick Lecture ſaid, p. 22. *viz.* 'I do affirm, that if *John* (the Apoſtle) had ſaid he had been a Sinner, he had lyed.

Yet the very ſame *John*, hath left it upon Record; that if we ſay, we have no Sin, we deceive

deceive our ſelves, and the Truth is not in us, and that if we ſay, we have not Sinned, we make him (Chriſt Jeſus) a lyer, and his Word is not in us, and the ſame *John*, was out of thoſe Diſciples, whom the Lord Chriſt Taught to Pray; *Forgive us our Treſpaſſes.*

Yea, this is he, who ſays, in the Quakers Challenge, p. 3. 'That the Quakers are in 'the Truth, and none but they.

All this conſidered, 'tis not likely, that the Quakers will condemn the Infallible Meetings of ſuch a Son of their Synagogue, much more of this nature I could collect; but having largely handled this Blaſphemous part of their Doctrine and Teſtimony, in *New Rome Arraigned*, &c. and *The Quakers Set*, &c. I ſhall at preſent add no more.

Come *George Whitehead*; I have ſhewed how you deny Jeſus of *Nazareth*, and Idolize each other, in and by your Doctrine and Teſtimony, and by both, it appears to me, that you are not the True Church; but ſince 'tis a Method of your own preſcribing, I am willing to peruſe it according to your own Terms, in propoſing it, and when I have fully proved you not to be what you pretend you are, then let others judge; I hope this will account fair Dealing. And now I am come to your Doctrine and Teſtimony, concerning the Scriptures, and ſhall begin with one of your own Books.

George Whitehead's Service Apology, p. 46. That which is ſpoken from the Spirit of Truth

'in any, is of as great Authority as the Scrip-
'tures and Chapters are, and greater. Again,
'*George Whitehead's* Ishmael, p. 10. 'That
'which is Written, is the Letter, which is
Death, and killeth.

Saul's *Errand to Damascus*, &c. p. 7. 'All
'that do study to raise a living thing out of a
'dead, to raise the Spirit out of the Letter
'are Conjurers, the Letter of the Scripture is
'death and killeth, *&c.*

Several Petitions Answered, &c. p. 30. 'If
'ever you own the Prophets, Christ, and the
'Apostles, you will own our Writings, which
'are given forth by the same Power and Spirit.

Truth's Defence, &c. p. 2. 102. 'You might
'have as well condemned the Scriptures to the
'Fire, as our Writings, for our giving forth
'Papers and Printed Books, it is from the
'Immediate Eternal Spirit of God.

Davids Enemies Discovered, &c. p. 7. 'And
'these (the Apostles) do not call the Letter
'the Rule, and the four Books, *Matthew*,
'*Mark*, *Luke*, and *John*, the New Testament
'and Gospel; as thou and thy Generation,
'(the Priests) do, thy Ministry is in the Letter
'which killeth, &c. Writ by *George Whitehead*,
'and his Brother *Christopher Atkinson*.

The Quakers Refuge Fixed, &c. p. 17. 'Whe-
'ther the first Pen-man of the Scripture was
'*Moses*, or *Hermes*, or whether both these are
'not one; or whether there are not many
'Words contained in the Scriptures, which
'were not spoken by Inspiration of the Holy
'Spirit

'Spirit; whether ſome Words were not ſpo-
'ken by the Grand Impoſture, ſome by Wick-
'ed Men, ſome by Wiſe Men, ill applied;
'ſome by Good Men, ill expreſſed; ſome by
'falſe Prophets, and yet true; ſome by true
'Prophets, and yet falſe.

News coming up out of the North, &c. p. 14.
'Your Original is carnal, *Hebrew*, *Greek* and
'*Latin*; and your Word is carnal, the
'Letter and the Light is carnal, the Letter
'and your Baptiſm is carnal; and your Sa-
'crament is carnal; and their Communion
'is carnal; a little Bread and Wine, ſo Duſt
'is the Serpents meat; their Original is but
'Duſt, which is but the Letter which is
'death; their Church is Duſt, ſo the Serpent
'feeds upon Duſt; and their Goſpel is Duſt,
'*Matthew*, *Mark*, *Luke* and *John*, which is
'but the Letter, —— p. 34. A Voice and a
'Word to all you Deceivers; who deceive
'the People, and Blaſphemers, who utter
'forth your Blaſphemy and Hypocriſie, that
'tell the People of a Sacrament, and tell them
'it is the Ordinance of God; bluſh, bluſh, and
'tremble before the Lord God Almighty; You
'who live in the witchery and bewitch the
People.

Come *G. W.* I am willing you ſhould have a fair Tryal; and if the Verdict come in that you are the true Church of Chriſt, and the Apoſtolick Order thereof, reſtored amongſt you, and ſettled upon its Right Baſis and Foundation; Then I hope the Proteſtant Cler-

gy will lay aside their Gowns, throw away their Bibles and turn Quakers; and that our Legislators, who not rightly understanding your Principles and Practices have already indulg'd you, will make Laws to defend you, and protect you; for if (as *G. W.* says) that which is spoken from the Spirit of Truth in any; and to be sure he means Quakers, (for they deny any other People to be a true Church, read *Judas and the Jews* p. 26.) be of more Authority than the Bible, what profit is it to read it? truly none; 'tis Conjuration by their Doctrine above told: and if so we may (as *Fox* and *Hubbertborn* says) even burn them, for we see, according to the Quakers Creed, the Scriptures are but Dust and dead Serpents Food; yea, *Matthew*, *Mark*, *Luke*, and *John*, all Dust, all Death, all Serpents Food; nay moreover, so uncertain (according to the Quakers Doctrine and Testimony) that whether *Moses* or *Hermes* be the first Pen-man of Sacred Writ, remains doubtful to them, and they would make it doubtful to others; still suggesting, that some of it was spoke by the grand imposture; some by wise Men ill apply'd, but what part of it I do not know; some by good Men ill expressed, neither know I that part; some by false Prophets, and yet true, neither know I that part; some by true Prophets, and yet false, neither know I that part. So that the Quakers Church has left us quite in the dark, and is very unintelligible: And 'tis plain that this

this ſort of Reaſoning, of which I have given but a hint, tends to overthrow the Chriſtian Faith, and to take away the divine Authority of the Scriptures; for take away what is received in the Holy Scripture, what was ſpoke by wicked and good Men, by Prophets true and falſe; and I would fain know what part of it they have left.

Now *George*, that you may have a fair hearing and a legal Tryal, according to your own propoſed Method; whether you be the Church of the firſt born; ſince you have told us how to try you and meaſure you, let us know what you ſay of your own Writings, Epiſtles, and Books, for we have had a fair Sample of your Sayings of, and Judgment concerning the Scriptures, which being compared with your never Reading a Chapter or an Epiſtle of the Old or New Teſtament in any of your Religious Meetings (if ſo I may call them without offence to Chriſtian Ears) do ſufficiently ſhew that you deny the Scriptures, and conſequently cannot be the Church of the firſt Born. Come *George* I firſt ſhewed your contempt of Jeſus of *Nazareth*, *2dly*. applauding and idolizing each other to a high Degree of Blaſphemy, *3dly*. I have ſhewed your contempt of the Scriptures, which together with your not Reading them in your Meetings, ſhew your plain denyal of them. *4thly*. I am now coming to ſhew what *George Fox*, the Founder of Quakeriſm, ſays of himſelf. *5thly*. and laſtly, I ſhall ſet forth

your tender Regard and great Value you put upon your own Books, Epiſtles and Papers, which together with your Reading them, will demonſtrate your Zeal for your own unwrit Traditions.

The Tryal of G. Fox *at* Lancaſhire *Aſſize*, &c. p. 21. 'And before I came to the Barr I was 'moved to Pray, and the Thundering Voice 'Anſwered, I have Glorified thee, and will 'Glorify thee again; and I (ſaid *G. F.*) was 'ſo filled full of Glory, that my Head and 'Ears was filled full of it; and when the 'Judges came up, they appeared all as dead 'Men under me, alluding to Chriſt, *John* 12. '28, 16, 14. and 17, 1.

2. *News coming up*, &c. p. 1. Written from 'the Mouth of the Lord, by one who is Na-'ked, and Stands Naked before the Lord 'Clothed with Righteouſneſs; whoſe Name 'is not known in the World; Riſen up out 'of the *North*, which was propheſied of, but 'now it is fulfilled *Geo. Fox.*

3. *Several Petitions Anſwered*, &c. p. 60. 'My Name is covered from the World, and 'the World knows not Me nor my Name, '&c. ſays *G F.*

4. *Saul's Errant*, &c. p. 8. 'He that hath 'the ſame Spirit that raiſed Jeſus from the 'Dead is equal with God, *&c.* ſaid *G. Fox.*

5 *The Battle door* &c. *Introd.* 'All Lan-'gu ges are to me no more than Duſt, who 'was before Languages were, *&c. G. Fox.*

6. *The*

6. *The Watcher*, &c. p. 37. 'But to the 'end of all Diſputes and Arguments I am 'come; for before they was *I Am*, &c. Alluding to *John* 8. 58. *Jeſus ſaid unto them, verily verily, before Abraham was I Am.* So that the *I Am* in the Quakers, and the *I Am* in Chriſt, is all the Chriſt the Quakers own: And that this is ſo, ſee for further Proof *W. Penn*'s Book. *The Chriſtian Quaker*, &c. p. 69. And that muſt be their meaning, or elſe why ſhould the greateſt Teachers amongſt them ſay, they were before all Languages were, which is many Thouſands of Years ſince; and why ſhould they ſay they were before all Diſputes and Arguments were? which was before the Herds-men of *Abraham* and *Lot*; and that they were come to the end of all Diſputes which is not yet fulfilled: But their Blaſphemy is manifeſt, and Mr. *Penn*'s Book, above quoted, clears the Point.

7. *The great Miſt*, p. 89. 'Here thou haſt 'ſhewed that the Quakers have a Spirit gi-'ven them, beyond all the Fore-fathers which 'we (Quakers) do witneſs [and experience] 'ſince the days of the Apoſtles, in the Apo-'ſtacy. And they [the Quakers] can diſcern 'who are Saints, who are Devils, and who 'are Apoſtates, without ſpeaking ever a word, 'they that be in the Power and the Life of 'Truth.

8. *Judas and the Jews*, &c. p. 58. 'We need 'none to give us diſcerning or judgment;

'Christ hath Furnished us already, and doth 'on all occasions.

Come Friend *George*, I think I have taken enough to shew you in your proper Colour, far out-striping *Simon Magus*, and all the Hereticks that ever I Read of, for Self-exaltation, which is no sign of your being the Church of the first Born; but a large Demonstration of the contrary.

1. You see *G. Fox* takes to himself the Voice from Heaven, John 12. 28. *Father glorify thy Name; Then came there a voice from heaven saying, I have both glorified it and will glorify it again, 29. the people said it thundered, others that an Angel spake to him.*

2. Next you see *Fox* pretend to write from the Mouth of the Lord; and is not asham'd to say that he is Naked, nay, that he stands Naked, Clothed only with Righteousness; his Name is not known in the World; nay, so impudent was this Imposture, that he said in the 3*d.* Instance, that the World neither knew him nor his name, when there was not Ten Men in the County known better: Oh blush and be asham'd for ever, you Infatuated Quakers, that can thus swallow any thing; for either these sayings are *G. Fox's*, as laid down by me, or they are not; if they are not, why do you not meet me according to my proposition? and make it appear, as *G.W.* pretended to the Parliament, that I wrong you in Charge, Citation or Observation. If they be, why do you not Re-

Renounce these Heretical and Blasphemous Principles; and let the Nation know that you disown and reject them.

4. Next you see, that *Fox* pretends to be equal with God; saying, that he hath the same Spirit that raised Jesus from the Dead, is equal with God; which Spirit, the Quakers in general own they have; oh, Blasphemy in the highest Nature.

5. You also see, that *Fox* tells you, he was before all Languages were, and that to him, they are no more then Dust; that is, no more then the Scriptures are; oh, you miserable deluded Souls, call'd Quakers; what are you quite blind, are you given up to strong Delusions; do not you perceive in all *Whitehead's* Answers; he takes no notice of most of my Remarkable Instances of your Rank Blasphemy.

6. Come you the Hearers amongst the Quakers; if there be but one grain of Sense remaining in you, tell me; do you think that *James Parnell* was before all Disputes and Arguments; was he before the Dispute between the Herdsmen of *Lot* and *Abraham*, tell me; do not pin your Faith upon *Whitehead's* Sleeve; if he tell you he was, do not believe him; for either he was, or was not; if he was, prove it to the World; if he was not, declare him an Imposture; deny his Doctrine, and publickly condemn his Book, so may you acquit your selves, and silence the Pens against you, and continue the Favour of the Government.

7. Come

7. Come *George Whitehead*, are you not a-sham'd to be found vindicating such horrid Blasphemies and vile Impostors, come answer me; have you such a gift of discerning, as to know who are Saints, who are Devils, and who are Apostates, without speaking ever a Word; for 'you either have, or have not; if you have, 'why did you Write in *Caters Narrative*, viz. '*G. Smith*, of *Little Port*, hath been convinced 'about 13 or 14 Years; and *Ever Since* he 'came amongst us, hath walked *Uprightly ac-* 'cording to his *Measure*, and have been of a '*Blameless Conversation from his Youth*, p. 19. If you have not; why do you thus boast in your proud Self-exaltation, and thereby delude many well meaning People, who think all you speak and Write is from the Eternal Spirit, and thereby so Infallibly led, that none as in the 8*th*. Instance, need to give you discerning or judgment, when alass, I can give you 100 Instances of your manifest Fallibility and Dangerous, as well as gross Mistakes: And thus much briefly, to shew you as in a Glass, your manifest Hypocrisie, grand Blasphemy, and false Doctrine, which shew you are not the Church of the First Born.

Fistbly, and lastly on this Head, I am now about to shew you the Tender Care you have to preserve the Reputation and Authority of your own Books, Papers and Epistles, not a Word of calling them Dust, Death, and Serpents food; not a word of calling them Beastly Ware, the Chaff, the Husk, *&c.* Your fre-

frequent Epiſtles you give to the Scriptures, not a word of what was ſpoken by Good Men, to be ill expreſſed by Wiſe Men, ill applied, no ſuch matter; and firſt, let us ſee the care at your *London* Convocation, 1675.

London Yearly Meeting, May, 27. 1675.

'1ſt. It is our Sence, Advice, Admonition 'and Judgment, in the fear of God, and the 'Authority of his Power and Spirit, to Friends 'and Brethren in their ſeveral Meetings; that 'no ſuch ſlight and contemptible Names and 'Expreſſions; as calling Men and Women's 'Meetings, Courts Seſſions, or Synods; that 'they are *Popiſh* Impoſitions, uſeleſs and bur-'thenſome; that Faithful *Friends Papers*, 'which we Teſtifie have been given forth by 'the *Spirit and Power* of God, are Men's *Edicts* 'or *Canons*, or embracing them, bowing to 'Men, Elders, in the Service of the Church, '*Popes*, and *Biſhops*, with ſuch *Scornful* Sayings, 'be permitted among them; but let God's 'Power be ſet upon the top of that unſavory 'Spirit that uſes them.

William Penn.
Subſcribed, by *George Whitehead* } and others
Stephen Criſp.

2. *To all People who meet in Steeple-Houſes* in *England or elſe where*, p. 2. 'So all you that have 'the Letter in *England*, and calls a Steeple-houſe 'a Church, and do not Worſhip God in Spi-'rit; therefore to you all this is ſent, as a 'Meſſage from the Lord Jeſus Chriſt in *Eng-*

'*land*,

'*land*, and elſewhere; into all *Steeple-houſes* 'or elſewhere, to be *Read*; and God is the 'ſame, he is a Spirit, and his Spirit is draw- 'ing from all Steeple-houſes; now where it 'is Ruling; and they [the Clergy] tell Peo- 'ple of a mediate Call; ſo they are in their 'Witchcraft * and *Whore-* 'dom; Chriſt is not in 'the Letter, nor the Life 'is not in the Letter; 'this mediate Stuff hath 'reigned long in the '*Cage*, † *Of Unclean* '*Birds*: Now in this our 'Age, we [Quakers] 'who have the Spirit, 'which gave forth the 'Scriptures, which the 'Apoſtles were in; And 'this is to go abroad into all Steeple-houſes in 'the Nation, and their High Places, and 'through the World, that they may come to 'God from them, *&c.*

* *It was ſeldom in thoſe Dayes, that any of your Epiſtles came forth; but the Clergy were termed Witches, Baal's Prieſts, Conjurers, or the like hateful Names.*

† *Come* George Whitehead; *what reaſon have you to be angry with me, for putting 20 or 30 of your Unclean Birds into a Cage; when you call the Church of* England *a Cage of Unclean Birds.*

3. *This is only to go amongſt Friends*, p. 19. 'And Thou Oh *North* of *England*, who art 'counted as deſolate and barren; and rec- 'koned the leaſt of the Nations; yet out of '*Thee* did the Branch ſpring, and *Star* ariſe 'which gives Light to the Regions round 'about. In *Thee* the *Son* of *Righteouſneſs* ap- 'peared with Wounding, and with Healing; 'and out of *Thee*, the Terrors of the Lord 'proceeded, which makes the Earth to trem- 'ble,

'ble, out of thee, Kings, Prieſts, and Prophets,
'did come forth.——Lift up your Voices,
'blow the Trumpet, gird on your Swords on
'your Loins; ride on, ride on my beloved
'Brethren, and follow Souldiers, make all
'plain before you; threſh on with the new
'threſhing Inſtrument which hath Teeth; beat
'the Mountains to duſt, make the Heathen
'tremble, and the Uncircumcis'd fall by the
'Sword, ſpare none, neither Ox, nor Aſs;
'neither Old nor Young, kill, cut off, deſtroy,
'bathe your Sword in the Blood of *Amaleck*;
'and all the *Ægyptians* and *Philiſtines*, and all
'the Uncircumciſed, and hew and gag to Pie-
'ces; break the Rocks, cut down the Cedars
'and ſtrong Oaks; make the Devils Subject,
'caſt out the unclean Spirits; raiſe the Dead,
'ſhut up in Priſon, bring out of Priſon, caſt in
'your Nets, launch into the deep; divide the
'Fiſh, bind the Tares in bundles, caſt them
'into the Fire; thruſt in your Sickles, reap the
'Earth, ſilence all Diſputers and Diviners; for
'ever trample upon all the Chaff and Dung and
'Mire for ever. Put on your Armor, gird on
'your Sword, and lay hold on the Spear, and
'march into the Field, and prepare your ſelves
'to Battle; for the Nations doth defie our
'God; ariſe, ariſe, ſound an Alarm, and make
'their Ears Tingle; our Enemies are whole
'Nations and Multitudes in number, a Rebel-
'lious People, that will not come under *Our*
'*Law*; ſtand upon your Feet, and appear in
'your Terror, as an Army with Banners; and

'let

'let the Nations know your Power, and the 'ſtroak of your Hand; cut down on the right 'Hand, and ſlay on the left, and let not your 'Eye Pitty, nor your Hand Spare, but wound 'the Lofty, and tread down the Honourable 'of the Earth, and let none of the *Heathen* 'Nations, nor their God's eſcape out of your 'Hands, nor their Images, nor their Idols; 'but lay waſt Fenced Cities, and tread down 'the High Walls, for we have Proclaimed o-'pen War: Your Captains are Mighty Men, 'and your Leaders are Skill'd in handling the 'Sword; and curſed be every one that riſeth 'not up to the help of the Lord againſt the 'Mighty, *&c.*

4. *A general Epiſtle to all the upright* Iſraelites *born of the Seed. This is only to go amongſt Friends, and not otherwiſe* W. Smith's *Works* p. 77.

5. An Epiſtle to the Righteous Congregation, who in the Light are gathered to be Read amongſt them, when Aſſembled together *W. Smith's* Works p. 84.

6. An holy Kiſs of Peace, ſent from the Seed of Life, greeting all the Lambs and little Ones, *&c. W. Smith's* Works p. 89.

7. An Alarm beat in the Holy Mountain by Commiſſion from the Prince of Peace, in *W. Smith*, ſee his Works p. 46.

8. An Epiſtle to all the Called and Choſen of God, to be read among Friends in the Power of Wiſdom and Truth, *W. Smiths* Works, p. 215.

9. Two

9. Two General Epiſtles to the Flock of God, where ever diſperſed, by *Margaret Fell* and *J. P.* Printed, 1664.

10. To Friends in *England*, *Ireland*, *Scotland*, *Holland*, *New England*, *Barbadoes*, or any where elſe, where the Lord ſhall order this to come.

11. The Word of the Lord to *Sion*, the New *Jeruſalem*, the Bride, the Lambs Wife, the Excellency of all the Glory that is amongſt the People, by *W. D.* Printed, 1664.

12. An Epiſtle to Friends every where, to be read diſtinctly in their Meetings, by *K. W.* Printed, 1681.

13. All Friends every where, this is the Word of the Lord unto you all; this may be read amongſt the Children of the Light, and of the Day, *George Fox.*

14. An Epiſtle to the Remnant of Friends, by *George Whitehead*, concluding thus, *viz.* "Let this be read diſtinctly in the Life and Authority of God, (from whence it came) amongſt Friends, in and about the City of *London*, or elſewhere, as any are moved in the ſame Life.

15. To the Children of Light, *&c.* I deſire this Epiſtle may be read in your ſeveral Meetings, *William Penn.*

16. Several Papers given forth for the ſpreading of Truth, *&c.* I charge you in the Preſence of the Lord God, to ſend this [Epiſtle] amongſt Friends and Brethren every where in all Meetings: To you all, this is the Word of the Lord God, *&c.* Reader.

Reader, the reason why I recite so many of their Epistles is to shew, that though the Quakers have condemned the Holy Scriptures, and never read a Chapter or an Epistle of the Apostles in their Meetings for Worship, yet you may see how Careful and Industrious they are to send their Heretical Epistles up and down, as the Word of the Lord, the Word of the Lord God; let this, that, and the other, be read distinctly in the Life and Authority of God, from whence it came. I have 2 Epistles from the *London* Convocation, and shall recite part of them, as a further Proof of their blind Zeal, as if the Holy Scriptures were defective and not proper to spread Truth; but to the said Epistles; and then after some brief Observation, I shall conclude this Chapter, touching the Quakers two Points, *viz.* Their Doctrine and Testimonies, *&c.*

17. *An Epistle to the Monthly, and Quarterly Meetings of Friends in* England *and* Wales, *or elsewhere; from our yearly Meeting, held in* London *the* V. VI. VII. *and* VIII. *Days of the* 4*th. Month,* 1693. p. 2. 'Several other Epi-'stles from Forreign parts; as *Barbadoes, Mer-'ryland, Pensilvania, Virginia, Scotland,* and '*Holland* were read; an Epistle from *Am-'sterdam* in *Holland*. *Ja. Dickinson* and *Tho.* '*Wilson* at this Meeting gave an account of 'their Travels in *Barbadoes, East* and *West* '*Jersey, Pensilvania, Merryland, Virginia, New* '*England, North Carolina, Rhoad-Island, Long-'Island, Antego, Nevis,* &c. 4 Epistles from *Ireland*;

'*Ireland*; an account was given of *Dantzick* 'Friends; a Letter also from *Jamaica*, that 'there is a People raised up and increased in '*Germany* among the *Lutherans* called Pietists, 'by some called Quakers, persecuted by the 'Duke of *Saxony* and the Priests: Several of 'our Friends Books have been spread amongst 'them, p. 3. It's desired that the Monthly 'and Quarterly Meetings respectively take 'notice of all Friends Books, that are, or may 'be sent to them, according to former Agree-'ment; and take care for the dispersing the 'same for the Service of the Truth, *&c.* And 'take care to advise the Correspondents in 'the Counties, to write only to your Corres-'pondents in *London* about their Sufferings.

18. '*Renewed advice to the Respective Month-'ly and Quarterly Meetings in* England *and* 'Wales, *for the preserving and spreading Friends* '*Books, for the Service of Truth, Signed on the* '*behalf of the Meeting, the* 18. *Day of the* 6th. '*Month*, 1693. Benja. Bealing.

Dear Friends. 'Our Friends have at seve-'ral yearly Meetings, considered how those 'Books, Printed for the Service of Truth, 'might most effectually be spread; and at the 'last yearly Meeting it was left to the Meet-'ting, who have settled as followeth.

'Those that Print Friends Books, within a 'Month at most, send to one of the Corres-'pondents of the several Counties for each 'Meeting, two Books of a sort, if under 6*d.*

'and one of a sort if above 6d. for these 'Reasons.

1. 'For Friends to have general notice 'what Books are Printed.

2. 'That they may send for what Quan-'tities they see meet.

3. 'That the Printer may be incouraged.

4. 'That one Book of a sort may be kept 'in each Monthly and Quarterly Meeting.

'Dear Friends and Brethren, it's tenderly 'advised and recommended to you, that 'you be careful and diligent in the spread-'ing of all such Books that are Printed for 'the Service of Truth; and are written ei-'ther in Defence of it, or by way of Epistle, 'Warning, Caution, Exhortation, or Prophe-'sy. The Printer's Name is as follows; to 'whom direct thus: For *Andrew Soale*, at the 'crooked *Billet* in *Holy-well Lane*, in *Shore-'ditch*, *London*; or to *Thomas Northcott* at 'his Shop in *George Yard* in *Lombard-Street*, '*London*: And this we think needful you 'should Record in your Quarterly Book, and 'sometimes read it for remembrance and no-'tice, &c.

For more of this Nature, with the danger-rous Consequences attending their Practice, see my Book, the Quakers set in their true Light, &c. p. 20. to p. 47.

Reader, I am willing to give a brief Ac-count of the nature of their Epistles, and the Titles; and the Reason why I enlarge thereupon. The 1st. Epistle was from the yearly

yearly Meeting 1675. wherein they are plain and positive, that their Papers are given forth by Divine Inspiration, and as such; and that they arrantly guard against such slight Names and Expressions, as Edicts, Canons, &c. which are Names and Titles Honourable enough for all humane Writings: But the Holy Scriptures you see, the very same Men can call Duft, Death, carnal Letter, beastly Ware, Serpents Food, &c. And yet have they the Impudence to say they value the Bible above all Books extant: And as to the 2d. The very title carries the Picture of a Quaker; for who but such a one, void of all Modesty and Charity, could have given out a non-sensical Paper as a Message from the Lord Christ; when there is scarce a Sentence in the whole that Teach any point of Doctrine relating to the Fundamentals of the Christian Religion; telling the Ministers they are Witches, and in Witchcraft a Cage of unclean Birds; that God is calling People from thence, &c. Nay observe the universality; it was to go thro' the World. Surely had the Church of *England* accepted of the Quakers new Service-Book, after the Bible was Condemned by the Quakers; and *Matthew*, *Mark*, *Luke*, and *John* Sentenced to be only Duft, Death, and Serpents Meat; we should have had new Bibles, a new Liturgy, a new Religion, a new Gospel, yea and a new sort of Ministers too! See *New Rome Arraign'd*, &c. p. 43. for more of this. As to the 3d. We must confess, that was on-

ly to go amongst the Quakers, for it is so Entituled, *viz. This is only to go amongst Friends.* And indeed it's fit to go amongst no other People; for it's very plain that they put the *North* of *England* for the Town of *Bethlehem*, and the branch the Star, the Son of Righteousnes: They most Wretchedly and Blasphemously attribute to *G. Fox*, who rose out of the *North* as abovetold, and at large in his Book, *News coming up, &c.* For all those Scriptures which mention the Branch, the Star, the Son of Righteousnes, the Town of *Bethlehem*, they all refer to Christ; for to him give all the Prophets witness, and not to *Geo. Fox*, read *Luke* 10. 34. *Numb.* 24. 17, 19. *Zach.* 3. 8. cap. 6. v. 12. *Mal.* 4. 2. *Micah* 5. 2. and to this agree St. *Matth.* 2. 6. Neither will this peace of Blasphemy seem strange to such as are acquainted with the wild Doctrine of the Quakers; for the whole Epistle which contains 24 pages in Quarto, hath little or nothing in it, but a parcel of affected Rhetorick, senseless and useless; for if the Quakers were forced to interpret it, and explain their meanings; they must conclude it either relates to the inward or outward State of Mankind: If they say the outward, then 'tis desperate, and seems to be only calculated for the use and service of the Fifth Monarchy-Men: If they say they apply it all inward, then 'tis such Nonsense and *Bedlam* Stuff as the like never was heard; what Heaven and Hell within the Trumpers,

the

the Swords, the Mountains, the Spears, Ox and Ass, Rocks and Valleys, Fish, Tares, Chaff, Dung and Mire, all within, what Miracles, Fish and Net, all within; I am more large on this Subject in *New Rome Unmask'd.* But before I go further let me add an Abstract of a Letter, sent from *John Audland* to *Geo. Fox* out of the West of *England*, which may lead us to believe, that the Quakers did believe the North of *England* was the Town of *Bethlehem*, and that the Branch the Star, the Son of Righteousness were applicable to their Prophet *Fox. viz.* 'Dear 'and Precious One, in whom my Life is 'bound up, and my Strength in thee stands; 'by thy Breathings I am nourished, by thee 'my Strength is renewed, blessed art thou 'for evermore; and blessed are all they that 'enjoy thee: Life and Strength comes from 'thee, Holy One; ——dayly do I find thy 'presence with me, which doth exceedingly 'preserve me, for I cannot Reign but in thy 'Presence and Power. ——— Pray for me 'that I may stand in thy Dread for evermore '———I am thine, begotten and nourished 'by thee; and in thy Power am I preserved, 'Glory unto thee, Holy One, for ever.

Now as to the Titles of the other Epistles, some were only to go amongst the Quakers, particularly the *4th.* And having in my former Books enlarged on this Head, I shall only remind the Reader what horrid Names and contemptible Expressions they cast upon

the Scriptures; and to confirm to us their diſ-eſteem of them; they did never read, nor do they yet read any one Chapter in their Religious Aſſemblies (if I may call them ſo) and you ſee how frequent they read their own; yea, *G. Fox* Charges and Commands them to read his Epiſtle, and that too, as the Word of the Lord God: All which ſhew that the Quakers are not *the Church of the firſt Born*, but ſuch a Tribe of Hypocrites and falſe Pretenders as never appeared ſince the days of *Simon Magus*: This is the Charge I give them, and ſtand ready to prove them guilty of the Errors contained in this Chapter; to which let me ſubjoyn a word of Uſe and Application.

Come *Quakers all*, and anſwer to my Charge,
I have not time to draw it out at large;
For if I had, and ſhould the ſame deſign;
For Every Error, I cou'd draw one nine.
Your Books are full, and your Epiſtles all,
So ſwell'd therewith, even Errors great and ſmall:
Such as no Sect, ſave yours, that's known to me,
Afford the like; this I do clearly ſee:
And could be glad, to ſee you them retract;
Condemn and cenſure, yea with all my heart:
I have no pleaſure, them to enumerate;
But rather mourn, for to behold your State.
And were it not, that others might be warn'd,
And you, your ſelves, precaution'd, and fore-warn'd:
I ſilent ſhould remain for ever, and

Enjoy

Enjoy my ſelf, in this my Native Land.
Search the Scriptures, as Chriſt himſelf adviſe,
With Reverence, and then you'll highly priſe,
The Prophecies fulfill'd, you there will find;
Which may confirm, and ſatisfie your Mind.
And they do teach, that Salvation's in none;
So rightly plac'd, as in *His* Name alone:
Who of the Virgin, in due time was born;
Who liv'd, and dy'd, for Man's Salvation.
Read *Acts* the 10th, and every Chapter there;
And *Paul's* Epiſtles too, which do declare;
The Prophets too, yea holy Men of Old,
Avouch the ſame, it cannot be controul'd.
Anſwer my Books alſo, or you'll be blam'd,
As not able, or elſe quite aſham'd;
It is but fit, that you ſhould now diſcover
Your Principles, and no longer ſmother:
Wherefore come forth, of your cloſe Dens and Holes,
Into the light, and not lye hid like Moles,
Under the ground, or like ſome night blind bate.
Avoid the Light, this is a diſmal State.
Come forth, I ſay, appear in the Field;
Put on your Weapons, yea, alſo your Shield:
For ſhame, I ſay, remain no longer mute,
Nor cowardly, or fearful to diſpute.
Remember how you to the Biſhops call;
To Learned Doctors, yea to the Clergy all;
For to come forth, and meet you in the Field,
As if ſo arm'd, as not deſign'd to yield.
What are you ſtorm'd? what are you put to flight?
Or are you weak, or are you in a fright?

Where's, now your *Stones*, your *Slings*, your *Sword*, your *Bag*?
Where is your Tongue; why does it not now wag?
Where is your Zeal? Where is your Boasting now?
What is it lost? Or do you know not how
To answer me, or to defend my Charge;
What will you then; if I should then enlarge?
You see I can, if that there be a need;
Altho' unwilling, against you to proceed:
But since that you, your Errors do maintain;
'Tis just also, my Charge be very plain.
To Write no more, I long since did intend;
But none but God, now know when I shall end.
For still I find, when I think all is done,
As much to Write, as when I first begun.

CHAP. III.

Shew that the Quakers Lives do not bear witness, that they are the Church of the first born; but contrariwise a Pharisaical Synagogue.

THere are four things proposed by the Quakers, by which they are willing to be Tryed and Measured, whether they be not the Church of the First-born; namely, by their Doctrine, by their Testimony, by their Lives, and by their Sufferings. The two first I have gone

gone through, and ſhewed that by their Doctrine, they deny Jeſus of *Nazareth* to be the Chriſt of God; that they deny the Scriptures by their Contempt caſt upon them; as calling them Death, Duſt, Beaſtly Ware, Serpents Food, *&c.*

And that by their Teſtimony, they agree not with the Prophets of old, *Acts* the 10th. 43 '*To him* [*Chriſt*] *gave all the Prophets* 'Witneſs; *that through his Name, whoſoever be-* 'lieveth in him, *ſhall receive Remiſſion of Sins,* '&c. *Neither* do the Quakers Teſtimony a- 'gree with the Holy Angels, *Luke* 2. 10. 11. '*And the Angel ſaid unto them, fear not, for be-* 'hold I bring you good Tidings of great Joy, which 'ſhall be to all People: *For unto you is born* 'This Day, *in the City of* David, *a Saviour,* '*which is Chriſt the* Lord, *&c. Neither* do the 'Quakers Teſtimony agree with the Holy A- 'poſtles, *Acts* 5. 30. '*The God of our Fa-* 'thers raiſed up Jeſus, *whom ye ſlew and hanged* 'on a Tree; *him hath God exalted with his right* 'Hand, to be a Prince and a Saviour, *for to give* 'Repentance to Iſrael, *and Forgiveneſs of Sins,* '&c. *Neither* do the Quakers Teſtimony agree with the Martyrs, *Acts* and Mon. p. 610. 'I 'am come hither (ſaid Dr. *Barnes*) to be bur- 'ned as an *Heretick*; hearken to my Faith: I 'Believe in the Holy and Bleſſed Trinity; I be- 'lieve that Chriſt Jeſus ſuffered Thirſt, Hun- 'ger, Cold, *&c.* *For firſt, the Quakers give Teſtimony to *George Fox*, as the Branch,

* *As more largely in the Quakers Unm. p. 19. 20.*

the

Star, the Son of Righteousness, and put the North of *England*, for the Town of *Bethlehem*. And whereas 'tis plain, that the Blessed Angels, Holy Apostles and Martyrs Testified to a Christ that was born in the City of *David*, that was hanged on a Tree; that suffered Thirst, Hunger, Cold, *&c.* The Quakers plainly say; that this is not the Christ: See *The Christian Quaker, and his Div.* &c. p. 98. But on the contrary, they bear Testimony to their Light to be Christ which was not born of the Virgin *Mary*, at the Town of *Bethlehem*, and City of *David*; was not hanged on a Tree, pierced with a Spear, Crowned with Thorns; did never suffer Hunger, Cold, nor Thirst; and that the Trinity is only Imaginary, and by them rejected. And since their Testimony and Doctrine, thus differ from the Testimony and Doctrine of the Glorious Angels, Prophets, and Holy Apostles, and Blessed Martyrs, and all Christian Churches to this day. I do thereupon conclude, the Quakers are not the Church of the First Born; but a formidable Heresie lately risen: But that *George Whitehead*, may not complain of not having a full Hearing, and his Witnesses heard. I shall go on, God willing, with his other two Evidences; namely, the Quakers Lives and Sufferings; but first their Lives, which I must divide into two parts. First, their Lives, as Christians, (since so they would be accounted) Respecting their Obedience to the Christian Doctrine, Precepts and Commands. Secondly,

ly, with Reſpect to their Holy Living, which they think exceed all the World; beſides, elſe why ſhould they give it as an Evidence of their being *The Church of the Firſt Born*; ſince many *Heathens*, reſpecting their Converſation, exceed moſt of the Quakers. But one thing the Quakers forgot; for they have a *5th.* Evidence; namely, their Miracles Recorded in *Foxes* Journal; but that would have been like the reſt: For as the Apoſtles wrought Miracles in the Name of Jeſus of *Nazareth*; *Fox* wrought his Miracles in his own Name, like *Simon Magus*. So that had they produced their Miracles as an Evidence of their being the Church of the First-Born; it would like the other four, have been a means to have proved the quite contrary; but to the matter.

Chriſt Jeſus to whom all Power in Heaven and Earth is committed; who is Head and Law-giver to his Church, gave forth ſeveral Commands and Precepts; and did in the days of his Fleſh Inſtitute and Ordain the Sacraments of Baptiſme and the Lord's Supper; and told us how and after what manner to Pray. Now if the Lives and Practices of the Quakers do evidence to the World that they are found in the practice of the ſame; then it will be a ſign, that they may be admitted to be a Church, tho' not the only Church, ſince many Chriſtians are found in the practice of them: But on the other hand, if the Quakers ſhall continue to ſay we are divinely Inſpired as well as the Apoſtles, and have

have the ſame Power, Rule, Command as they had; and our Writings are given forth by the Eternal Spirit, as Infallible as St. *Pauls*, and that if any ſquirt any filth upon us it will beſpatter the Apoſtles; and if any reject our Epiſtles, they vilifie the Apoſtles, for we are Inſpired as well as they: We can give forth Commands, Exhortations and Precepts all well as they, for all Judgment is committed to the Light in us, yea, all Power in Heaven and in Earth; and we can work Miracles as well as they; and therefore whether you will reckon us the only Church of Chriſt (as we would be accounted) or only one of the Proteſtant Churches; it's all one we will not come under the Power of your Scripture Commands; for one of our Apoſtles have laid it down for Infallible Doctrine, ſee *Edward Burrow's Works* p. 47. 'That is 'no Command from God to me, what he 'Commands to another, neither did any of 'the Saints which we read of in Scripture, 'act by the Command which was to another; 'not having the Command to themſelves; I 'challenge to find an example of it: They o-'beyed every one their own Command, *&c.* And our beloved Brother *W. Penn* in his Rejoynder ſays, in Vindication of the ſaid Doctrine, *viz.* 'No Commands in the Scripture 'are any farther obliging upon any Man, 'then as he finds a Conviction upon his Con-'ſcience, otherwiſe Men ſhould be engaged 'without if not againſt Conviction, a thing unrea-

unreasonable in a Man, &c. So that tho' our Leaders require of us submissive Obedience to their Laws; and that we ought to believe as our Church believes, yet they have left us at Liberty from the Jurisdiction of your Scripture Commands, and we not being convinced that Water-Baptisme is commanded, Matth. 28. 19, 20. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world.* Again, Luke 22. 19, 20. *And he took bread and gave thanks, and brake it and gave unto them saying, this is my body given for you: Do this in remembrance of me.* And tho' we find this literally commanded, yet our Teachers tell us that the Scriptures are Dust, Death, beastly Ware, Serpents Meat; and that unless our Light, to whom all Judgment in Heaven and Earth is committed, and is the sole judge of all Controversies, convince us we are not concluded, and thereupon we reject them as beggerly Elements. And moreover, our Teachers tell us they are Deceivers and Blasphemers that tell us of a Sacrament, and for which they ought to Blush and Tremble; And that Water-Baptisme is an Institution which rose from the Whore of *Rome*; and that the practice of it is Idolatry, as in *News coming up*, p. 34. *Barrow's Works*, p. 51. 518. *Smith's Primmer*, p. 36. *A Musick Lecture*, p. 25.

And

And these Arguments, nor our Light within do convince us; and thereupon we reject them, and do neither Baptize with Water, nor Receive the Sacrament; And this we are not ashamed to proclaim to all the World, both by our Doctrine, Testimony, our Lives, Practice and Conversation, &c.

To all which I thus Answer, in the Affirmative, That these Commands are plain and positive, and without which you cannot be the Church of the First Born, but will be condemned and cast; neither am I alone in this my Sentence, read the History of the *French* Protestants, Entituled *Synodicon in Gallia Reformata*, p. 16. Article 37. 38. 'We do believe 'that both in Baptism and the Lord's Supper 'God doth indeed truly, and effectually give 'whatsoever he doth there Sacramentally exhibit; and therefore we do conjoyn with 'the Signs, the true possession and enjoyment 'of what is offered to us in them. Therefore we do affirm, that they which do bring 'pure Faith as a clean Vessel unto the Holy 'Supper of the Lord, they do indeed Receive that which the signs do there witness, '*That is*, that the Body and Blood of Jesus 'Christ are no less the Meat and Drink of 'the Soul, than Bread and Wine are the 'Meat and Drink of the Body: We say therefore, let the Element of Water be never so 'despicable, yet notwithstanding, it doth 'truly witness unto us the inward Washing 'of our Souls with the Blood of Jesus Christ,

by

'by the Vertue and Efficacy of his Spirit;
'and that the Bread and Wine being given
'us in the Lord's Supper, do ſerve in very
'deed unto our Souls nouriſhment, becauſe
'they do, as it were point out to us with
'the Finger, that the Fleſh of Jeſus Chriſt is
'our Meat, and his Blood our Drink, by and
'through the Vertue and Efficacy of his
'Bleſſed Spirit; and we reject thoſe [preten-
'ded Churches] as will not receive ſuch ſigns
'and marks. Again, p. 12. ibid. Article 28.
'In this Belief we proteſt, that where the
'Word of God is not received, and where
'there is no profeſſed ſubjection to it; and
'where there is no uſe of the Sacraments,
'if we will ſpeak properly, we cannot think
'there is any [true] Church.

Come *G. W.* What think you now? What ſtarting hole have you in ſtore? And what have you more to ſay for your ſelves, why Sentence of Condemnation ſhould not be pronounced againſt your being the Church of the Firſt Born; you ſee the Commands of Chriſt, the Practice of the Apoſtles, Primitive Chriſtians, Saints and Martyrs, in all Ages ſtand Witneſs againſt you and your Antichriſtian Practices.

Again, all Chriſtian Churches, ſince the Days of Chriſt, have frequently in their Prayers to God, made Confeſſion of their Sins, and beg'd Pardon for Jeſus Chriſt his ſake: This I am ſure no Chriſtian will deny; for ſo hath Chriſt Taught us in that moſt

Excel-

Excellent Form of Prayer, *Matth. 6. Luke 11.* saying, 'When you Pray say after this manner; *Our Father*, &c. *forgive us our sins as we forgive them that trespass against us*, &c. But the Quakers do not Pray after this manner; for they make no Confession of Sins to God, nor beg pardon for Christ's Sake, neither in their publick Prayers in Meetings, nor is there such an Expression to be found in all their Books; if any think I wrong the Quakers herein, let them read and search as I have done, and shew me such a passage if they can: I have read great part of the Books following, besides many others; And also, I was more than 25 Years a Member of their Society, and I can neither remember, nor yet find in the Books following such a passage, which are these.

E. Burrow's Works in Fol. containing Pages 896
Sam. Fisher's Works in Folio. —— 954
Fr. Howgill's Works in Folio. —— 709
G. Fox's Journal in Folio. —— 632
G. Fox's Great Mist. in Folio. —— 407
W. Smith's Works in Folio. —— 565
W. Penn and *G. W.'s* Christian Qua. in Folio. 555
W. Baily's Works in Quarto. —— 774
R. Hubberthorns in Quarto. —— 474
W. Penn's Rejoynder Pag. —— 451

Reader, I have given you a tolerable sample of their Books which I have searched, yea and many more, yet I cannot find such a passage; and therefore if thou art a Quaker, and have but a spark of Christianity left

left in thee, I admoniſh thee, nay I intreat thee to conſider of theſe Scriptures following.

John 1. 8. *If we ſay we have no ſin we deceive our ſelves and the truth is not in us,* v. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins and to cleanſe us from all unrighteouſneſs.*

Pſalm 38. 18. *For I will declare mine iniquity; I will be ſorry for my ſins,* 51. 1. *Have mercy upon me, O God, according to thy loving kindneſs, according unto the multitude of thy tender mercies blot out my tranſgreſſions,* v. 2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſins,* v. 3. *for I acknowledge my tranſgreſſion, and my ſin is ever before me,* read *Pſalm* 40. 15.

Iſa. 64. 6. *But we are all as an unclean thing, and all our righteouſneſs as filthy rags; and we all do fade as a leaf, and our iniquities like the wind hath taken us away.*

Lam. 3. 20. *Let us lift up our hearts with our hands unto God in the heavens, we have tranſgreſſed and have rebelled.*

Job 7. 20. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?*

Prov. 20, 9. *Who can ſay I have made my heart clean, I am pure from my ſin?*

Eccleſ. 7. 20. *For there is not a juſt man upon earth, that doth good and ſinneth not.*

Nehem. 1. 6. *Let thine ear now be attentive and thine eyes open, that thou may'ſt hear the prayer of thy ſervant, which I pray before thee*

day and night for the children of Israel, thy servants; and confess the sins of the children of Israel which we have sinned against thee, both I and my fathers have sinned.

1 Tim. 1. 15. *This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*

Dan. 9. 4, 5, 20, 23. *And I prayed unto the Lord my God and made my confession, and said, O Lord, we have sinned, and have committed iniquity and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; and whilest I was speaking and praying, and confessing my sins and the sins of my people Israel, and presenting my supplication before the Lord my God.*

Thus doth it appear, that *David* a Man after God's own Heart, and *Daniel* the beloved of the Lord; yea the holy Apostles of our Lord Jesus Christ, and many other Servants of God, even as many as wrote in his Name, thought not themselves too good, nor too holy, nor too righteous to acknowledge their Transgressions, and to confess their Sins to God Almighty, thereby acknowledging his Sovereignty over them, and the justice of his Laws and Judgments: But the Quakers like the Pharisee in the Gospel, *Luke* the 18. 10. boast themselves of a sinless Perfection, when God knows they are but like other Men, as all Cities and Towns where they live, and with whom they deal, know right well;

well; tho' they like the ancient Hereticks, the Donatists and Pelagians, profess a sinless Perfection, who as I have read, concluded that a constant practice of confession did imply a constant course of sinning, to whom St. *Augustin* excellently answered † *Confess always, for thou hast matter always to confess.* He (saith St. *Cyprian*) is taught that he sins daily, who is taught to pray daily for the remission of his Sins [St. *Cyprian*] on the Lord's Prayer, who lived 250 Years after Christ.

† *Aug. in Ps. 99.*

† *Oh mighty Power of the most High* (said *Tho. Bilny* that worthy Martyr) *which I also, miserable Sinner, have often tasted and felt*, &c. This Prayer being ended, he goes on in the next page saying, 'verily, when the 'new Testament was first set forth by *Eras-* 'mus ——— I bought it by the providence 'of God, and at the first reading, as I re- 'member, I chanced upon this sweet Sen- 'tence of St. *Paul* 1 Tim. 1. 15. It is a true 'saying, and worthy of all Men to be em- 'braced; that Christ Jesus came into the 'World to save sinners, of whom I am the 'chief and principal. This one Sentence thro' 'God's instruction did so exhilarate my 'Heart, being before wounded with the guilt 'of *my Sin*, ——— And therefore *with all my* 'whole Power *I teach*, that *all* Men should first 'acknowledge their sins and condemn them,

† Fox's *Acts and Mon.* p. 467. 468.

'and afterwards Hunger and Thirſt after 'Righteouſneſs, *&c.*

Thus Reader, you may perceive that it was the practice of the Prophets, Apoſtles, and Martyrs, to confeſs their Sins to God; but read 500 of the Quakers Pharaſaical Books, wherein there are divers Prayers, and you ſhall not find an Expreſſion of that nature, *G. Keith* (who ſtill bears that name, tho' he is ſeparated from them and their Errors) excepted: I have *George Whitehead*'s Book, *Judgment Fixed* by me; wherein there is a Prayer, containing near 5 Pages, but not a word of that nature; but like the *Phariſee*, applauds himſelf, and diſdains others; ſaying, 'Thou knoweſt O Lord, that thou haſt endued me 'with a Chriſtian Spirit, and with Faith, Pati-'ence, and Rejoycing under all my Sufferings; 'yet thou haſt endued me with a Spirit of 'Righteous, Judgment, Underſtanding, 'and Zeal for thy Holy Name, *&c.*

Here he tells the World, as well as God, that he hath a Righteous Judgment, a Righteous Underſtanding, and a Righteous Zeal; yea, a Chriſtian Spirit and Patience, and he goes on, without any confeſſion of Sin, or any thing of that nature; no, that's below him: It is enough for ſuch Men as *Iſaiah*, *Job*, *Daniel*, *David*, *John* the Evangeliſt, and *Paul* the Apoſtle, and other Apoſtles, Prophets, and Martyrs, to make ſuch Addreſſes, and not for ſuch high grown *Phariſees* as the Quakers; who ſay,

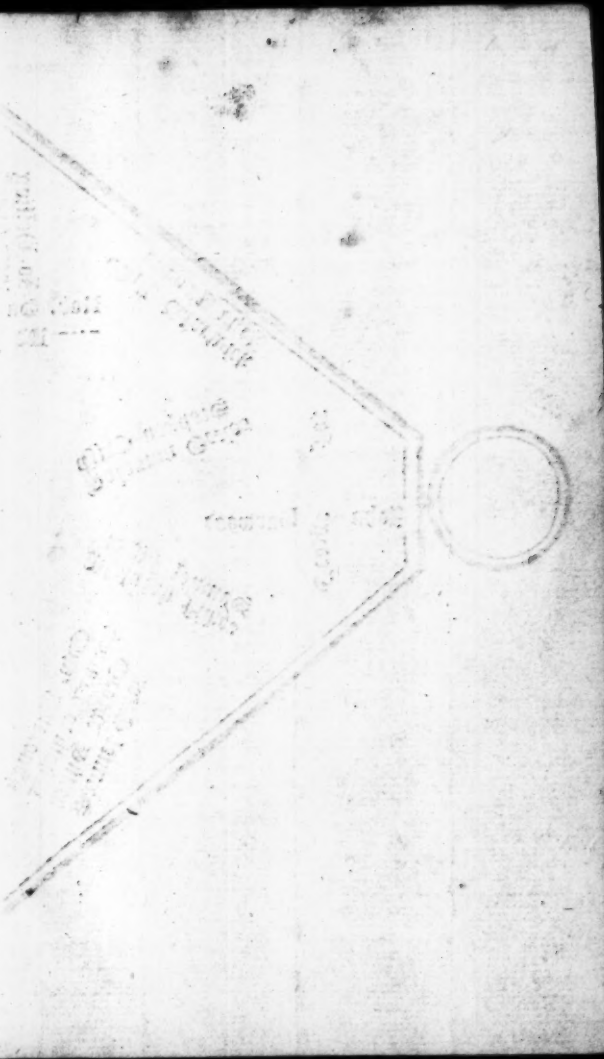
ſay, they know who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a word; and that they are furniſhed at all times, on all occaſions, and in all caſes, with diſcerning and judgment: Inſomuch, that they need no Man to give them diſcerning, or to inform their Judgments; for they pretend always to be ready furniſhed, ſee their Book, *Judas and the Jews*, &c. p. 58. Where they teach this Doctrine, ſuitable to *Whitehead's* Prayer; who therein ſay, in his own Commendation, that he hath a Righteous Judgment, a Righteous Underſtanding, a Righteous Zeal; and the like may be ſaid of the Prayers of *Stephen Criſp*, *Richard Aſhly*, *W. Bingly*, and others, whoſe Papers are Printed at the end of their Sermons. In a word, your laying aſide the Lord's Prayer, the Ten Commandments, the Apoſtles Creed, and the like Chriſtian Practices; not only wholly in your Meetings for Worſhip, but generally in private Families; is a proof, that you are not the Church of the Firſt Born. And to perform my Task, in the ſecond part propoſed; I ſhall tranſcribe the Cage formerly made, and I hope they will not only ſee themſelves thereby, not be the Church of the Firſt Born; but be humbled, and not think themſelves all perfect; alſo when they conſider, that they call the Church of *England* a Cage of Unclean Birds. They will not be angry with me, for I ſhall lay Perfection, and Imperfection together, the *Phariſees*, and the *Publicans*, heaps upon heaps;

and if they cannot ſee themſelves to be ſuch; if they deſire it, I ſhall give them a Key to open the Cage, where they may ſee their greateſt Writers, and chief Speakers, guilty of ſuch Crimes, as the *Heathen* would be aſhamed of. I remember how *George Fox*, uſe to Preach the Church of *England*, to be the Cage of Unclean Birds; ſaying, their Note was *no perfection here*: And now let them ſee what perfection there is in the Cage, wherein I have put them; and ſo I ſhall conclude this Chapter.

Babylon is fallen, is fallen, and is become the Habitations of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird; for her Sins have reached to Heaven, and God hath remembered her Iniquity's, reward her even as ſhe hath rewarded you, and double unto her double, according to her Works, in the Cup which ſhe hath filled, fill to her double; rejoyce over her thou Heaven, and ye Holy Apoſtles and Prophets; for God hath avenged you on her, *Rev.* 18. 2. 5. 6. 20.

Here lye the Men; behold and view them well;
You know their Names, and where they uſe to dwell;
You know their Parts, you know their Fruits alſo:
If theſe be Saints; Lord whether ſhall we go.

If



Joseph Coal
Jun. Jo. Hellins
Rob. Sa--
---- Wm. o
John Ansland
Will. Warwick
Stephen Crisp
Solomon Eccles
Joseph Fox
John Harwood
George
Samuel Fisher
Mathias Fisher
Samuel Carer
Thomas Speed
Thomas Lurting
Edw. Burrough

Francis Aikinson
Christopher Kilvington

Daniel Willis
Jo. Bennet junr

Jno. Mubbeckeau
Ezekiel Wooley

Sam. Sewall
John Noon

William Gibbon
John Ty——

William Coleman
Thomas Kindred

Thomas Tibble
John Blatchley

Jo. Swinton, Scr.
Rich. Wibberdeau

Immanuel Gr——
Thomas Sh——

If not, why ſhould you not confeſſion make,
And pardon beg, for Jeſus Chriſt his ſake.
Are you too proud, or do you ſtill diſdain;
Or do you ſay, ſuch things with us are vain.
Behold I ſay, and view the Prophets well;
They did confeſs; the Scripture doth us tell,
Their Sins to God, and beg'd his Pardon too:
If you were humble, you would do ſo too.
And now obſerve, all you that do paſs by
And notice take how coupled they do lye;
For as they live, and no confeſſion make;
Even ſo they dye, which makes my heart to ake.
Yea, and lament, when that I lay to Heart,
The ſad Eſtate, of ſuch as do depart;
Depending on their own Righteouſneſs,
Their own Deſerts, and outſide Holineſs.
I ſay behold, how groveling they do lye,
And croſs, yea, croſs, all croſs to all, and why
No Man can tell, nor they a reaſon give;
Why they ſo croſs ſhould be to all that live.
Pretences great, they to Religion make,
Tho' croſs to all, ſome think for croſneſs ſake.
In practice croſs, yea in their Fruits alſo;
In Manners croſs, in Faith and Doctrine too.
Croſs to the Saints, croſs to the Prophets too;
Yea croſs to all, till they themſelves undo:
For who ſo croſs as, they, who when convict,
Will ſtill perſiſt; their Errors not retract.
Remember then, that *Babels* Walls are ſhaken,
And her own Birds, in her own Net are taken,
As in this *Cage*, you may perceive right well;
Such, hateful Birds, as have no parrellel.
Who tho they boaſt of a ſinleſs perfection;

As without Sin, so no need of confession:
Yet in each pair, you certainly may find,
A Bird unclean, in Body and in Mind.
This is the *picture* as I have often said
Of *Quakerisme* fairly displaid,
Drawn to the *Life*: I plainly do affirm
Them to convict, and not for any harm.
Why should they then so angry be and fret,
So peevish grow as if they're quite beset?
Come rouse old *George*, and either quite condemn
Your errors great, or else the same defend.

CHAP. IV.

Shews that the Sufferings of the Quakers do not demonstrate them to be the Church of the first Born.

COme *George*, I am now come to the best spoke in your Wheel, yea, the best Flower in your Garland, and in which your chief glorying has stood; boasting over other Dissenters, who had some regard to Magistracy as God's Ordinance; and thereupon walked wisely, and submitted to the Law and Ordinance of Man for the Lord's Sake, and followed the example of good and holy Men, according to the Doctrine of Christ, who said if they persecute you in one City, flee to the next; and this St. *Athanasius* was sensible of when

when he made his eſcape from the Church of *Alexandria* which was beſet with Armed Soldiers, and for which he made a Learned and Chriſtian Apology, ſee *Eccleſ. Hiſt. of Socrates Schol.* lib. 3. fol. 299. 300. which ſaid Apology is Authoriſed by both precept and frequent Examples of the holy Prophets, Chriſt and his Apoſtles; part of which I have quoted in my Book, *The painted Harlot both Stript and Whipt*, &c. p. 65. 66. But Friend *George* I would not have you compare your Sufferings with the Sufferings of the Apoſtles and Martyrs, for they ſuffered for obeying the Doctrine of Chriſt Jeſus, and you for your Humour. And now after all if your Sufferings, of which you ſo much boaſt (as that you gave it as one proof of your being the Church of the Firſt Born) ſhould prove counterfeit; what will you ſay? How will you come off? Where will you hide your Head? That for this 40 Years have been Writing in the defence of ſuch horrible Errors. *George* you cannot go from your Poſt; you muſt either defend your Errors or retract them; and ſo I ſhall proceed to examine your Sufferings, give them their due weight, and you a full hearing; and wait your anſwer.

That every ſuffering is not perſecution, all knowing Men will readily grant, and therefore it will be neceſſary, in the handling this point, to ſhew what perſecution is, which according to my ſmall Tallent, I ſhall do briefly thus.

Perſe-

Perſecution, I take to conſiſt in theſe two things, firſt, when a Man is forc'd by Authority, to decline and forſake Worſhiping the true God, in that way preſcribed in the Holy Scriptures; which is to renounce the Chriſtian Faith and Worſhip, under pain of Impriſonment, Fines, Baniſhment or Death; or ſome other Sanguinary, or Pecuniary Pains, or Penalties: This all will grant to be Perſecution, who profeſſes and underſtand the Truth of the Chriſtian Religion. And ſecondly, to compell Men againſt their Conſciences, to Worſhip and do Sacrifice to falſe Gods, Idols, or Graven Images, under the like Pains and Penalties, aforeſaid; this alſo is Perſecution, to prove the firſt, Read *Acts* the 4. 1, 2, 3. '*And as they (the Apoſtles) ſpake unto* '*the People, the Prieſts, and the Captain* '*of the Temple, and the* Sadducees *came upon* '*them, being grieved that they taught the* '*People, and Preached thro' Jeſus, the Reſurrecti-*'*on of the Dead, and they laid hands on them,* '*and put them in hold,* v. 17. *And that it ſpread* '*no further (ſaid thoſe Perſecutors) among the* '*People; let us ſtraitly threaten them, that they* '*ſpeak henceforth to no Man in this* Name, *cap.* 5. '28, 29, 30. *Did not we ſtraitly command you,* '*that you ſhould not Teach in this* Name, *and* '*behold ye have fill'd* Jeruſalem *with your Do-*'*ctrine, and intend to bring this Man's Blood up-*'*on us. Then* Peter *and the other Apoſtles an-*'*ſwered and ſaid; we ought to obey God rather* '*than Men. The God of our Fathers, raiſed up*

'*Jeſus,*

'*Jesus, whom ye slew and hanged on a Tree; him hath* '*God exalted with his right hand, to be a Prince* '*and a Saviour, to give Repentance to Israel* '*and forgiveness of Sins*, &c. This then is a good warrant, for all Christian Ministers to maintain their Christian Faith and Confession as God shall enable them, even to the death, and in such cases, we ought to obey God rather than Man.

And the second, being a Negative, suffering for the Profession and Confession of the Christian Faith is like unto the first, *viz.* 'tis better to obey God who hath commanded us to abstain from Idols; and not to fall down and worship graven Images; then to violate our Faith, by a Sinful Compliance. And in this case also are we justified by the Warrant and Command of God, Recorded in the Holy Scriptures, as well as by the constant and laudable Practice of the Primitive Christians, under the Ten Persecutions, as well as under papal unscriptural Impositions.

But whether the Quakers Sufferings, come under either of these Heads; ought to be duly considered; and that by themselves, as well as others: If they say yea; I then demand an Instance for this Forty six Years, the time of their Date; to shew me a Warrant, under the Hand and Seal of any one Justice of Peace, who committed any one, or more of them, for Preaching through *Jesus* the Resurrection of the Dead. I will not deny, but some of them have been committed for Preaching their Light,

Light, in oppoſition to Jeſus, denying the Reſurrection of the Dead: But this is no Perſecution, this is only Proſecution againſt Offenders, in defence of the Chriſtian Faith; whichyet ought to be done, with great care and tenderneſs, and by Laws ſuitable to the Nature of the Offence; having always a regard to the ſincerity of the Offenders, who have adhered to wrong Notions, and thereby became Captives to miſtaken Principles.

Obj. But if the Quakers ſhall object, that there have been Laws made by our Chriſtian Kings and Parliaments; which they cannot for Conſcience ſake obey actively, and to ſuffer for their Non-ſubmiſſion. This is Perſecution: I anſwer not ſo; for then the Quakers themſelves, we ſhall find Perſecutors, which they will be loath to acknowledg. For Inſtance, In *Penſilvania*, there has happen'd a Religious Difference amongſt the Quakers: The *Foxonian* Quakers, having the Government under the Honourable *William Penn*, (as his Title there is; how much ſoever, they are againſt Titles of Honour in *England*) Well, So it fell out, that theſe Governing Quakers, made certain Laws againſt the Diſſenting Quakers: The Diſſenting Quakers, they do complain of hard uſage; they Print and Diſperſe this Complaint. The *Foxonian* Quakers, they take this as an Affront to the Government. They Iſſue out their Warrant, to apprehend a Printer and a Publiſher of this their Complaint: A Copy of which Warrant,

is

is as followeth, *viz.* 'Whereas, *William Bradford* Printer, and *John Macomb* Taylor, being 'brought before us, upon an Information, of 'Publiſhing, Uttering, and ſpreading a Malicious and Seditious Paper; Intituled, *An 'Appeal from the* 28 *Judges, to the Spirit of 'Truth*, Tending to the Diſturbing of the 'Peace, and Subverſion of the preſent Govern-'ment. And the ſaid Perſons, being required 'to give ſecurity to anſwer it at the next 'Court; but they refuſing ſo to do: Theſe are 'therefore by the King and Queen's Authori-'ty, and our Proprietors Name; to require 'you to take into your Cuſtody, the Bodies of '*William Bradford* and *John Macomb*, and them 'ſafely to keep, till they ſhall be diſcharged, 'by due courſe of Law; whereof, fail not at 'your Peril: And for your ſo doing, this ſhall 'be your ſufficient Warrant, given under our 'Hands and Seals, this 24*th.* of *Auguſt*, 1692.

Arthur Cook.
Samuel Jennings.

To John White, *Sheriff of* Phyladelphia, *or his Deputy.*

Now Reader, obſerve the Crime, *viz.* For Printing *An Appeal from* 28 *Judges*, [*viz.* Quakers, who at their Meeting, had not dealt fairly by thoſe two Priſoners their Friends, at leaſt they thought ſo] *to the Spirit of Truth*; and compare the Severity, eſpecially at their Tryal; and ſee whether theſe governing Quakers

kers have not exceeded all the Juſtices of the Peace in *England*: For how do the Quakers in *England* print, publiſh, and diſperſe Papers and printed Books, and ſend them not only throughout *England* and *Wales*, but beyond the Sea, which not only condemn the Miniſtry and Doctrine of the Church of *England*, but throw contempt on the Magiſtrates, and cenſure their very Acts of Parliament as Antichriſtian, to the great ſcandal of the *Engliſh* Government, both in Church and State, and yet they are let alone to do what they pleaſe: And notwithſtanding all this Indulgence, what complaints we have from their yearly Meetings of perſecution, to the diſhonour of the Chriſtian Magiſtracy; and in p. 13. of the ſaid Tryals, I find that one *Peter Boſs* was Indicted for calling *Sam. Jennings* a Quaker Juſtice, a *Magiſterial Officer*, which as *G. Keith* expounded it, ſignifies only *Maſter like*, and yet both Quakers; whileſt *W. Penn* at his Tryal *Sept.* 1670. in open Court ſaid to the Lord Mayor of the famous City of *London*, *viz.* 'but above all, Diſſenters had little reaſon to 'have expected that *Boariſh* Fierceneſs from 'the Mayor of *London*, when they conſider his 'eager proſecution of the King's Party under '*Cromwell*'s Government, as thinking he could 'never give too great a Teſtimony of his Loy-'alty to that new Inſtrument, which makes 'the old ſaying true, that one Runagado is 'worſe than 3 *Turks*, &c.

I ſay

I ſay conſidering the ſtation of the Lord Mayor of *London*, to be thus abuſed, and to put up ſuch a baſe diſhonourable and ſcandalous Affront: It did ſhew more patience and forbearance, than the Quakers Juſtices themſelves can bear, now in place of Authority, as well as ſhew the Temper of a pragmatical Quaker, *W. Penn* who then and there call'd the Indictments deteſtable Juggles, Romance Indictments; and why forſooth? becauſe the form of the Indictment contained more than the Witneſſes could prove: Yet now the Quakers are led by their Light to go to Law; they can frame as deteſtable Juggles in their Indictments, as any People whatſoever; witneſs their Indictment againſt my ſelf, for printing unlicenſed, baring Date the 9*th.* of *October*, 1693. *viz.* 'That *Fra. Bugg* late 'of *London* Yeoman, being a Perſon of an 'unquiet and turbulent diſpoſition; deviſing, 'practiſing, aud intending falſly, unlawfully, 'ſeditiouſly and maliciouſly, *G. W.* &c. As 'alſo to move, ſtir up, and cauſe Diſcords, 'Tumults, and miſerable Slaughters, *&c.* but to manifeſt the Quakers baſe and falſe pretences, even of this nature, would require a Book by it ſelf, and now to the matter again, *viz.*

I ſhall next preſent the World with the heads of a Book preſented to the King and Parliament, Printed *Anno.* 1664. thus entituled, *viz.* 'For the King and both Houſes 'of Parliament; being a Declaration of the 'pre-

'present Sufferings of the people of God call'd 'Quakers, *&c.* Next I shall collect some of the chief heads of their Suffering case, and then consider how far it affects the Quakers, as to persecution; and if it be persecution, how much it amounts to, as proof that they are the Church of the First Born, as *G. Whitehead* says in his *Apostate Incendiary* p. 4 *viz.* 'And as for our confelling that we are the 'Church of the First Born, let our *Doctrine*, '*Testimony*, *Lives* and *Sufferings* bear witness, *&c.* Three of their principal things by which the Quakers Church would prove her self the true Church of Christ, the Elect People of God, even the Church of the First Born, I have gone thro', and now I am upon the Suffering Head, *viz.*

1. We suffer, because we cannot pay Tythes.

2. We suffer, because we cannot pay the Clarks wages, that turns up the Hour-glass.

3. We suffer, because we do not go to the Steeple-house.

4. We suffer, because we set open our Shops on Fast days.

5. We suffer, because we do not put off our Hats.

6. We suffer, because we say Thee and Thou to particular Persons.

7. We suffer, because we do not follow the national Worship.

8. We suffer, because we do not follow the World's fellowship.

9. We

9. We ſuffer, becauſe we cannot Sing nor Repair the Church.

10. We ſuffer, becauſe we ſpeak in the Synagogue, Temple, or Steeple-houſes.

11. We ſuffer, becauſe we cannot Swear.

12. We ſuffer, becauſe we meet together to worſhip God.

13. We ſuffer, becauſe we deny all Games, Sports, and Plays, coſtly Apparel, powdered Hair, *&c.*

14. We ſuffer, becauſe many Women ſpeak abroad.

Come *G. W.* I have taken a Liſt of your Sufferings, but before I come to examine whether your Sufferings be perſecution, and thereby merit your Title of being *the Church of the Firſt Born*; I ſhall let the World ſee that you over value your Sufferings, to a degree of Blaſphemy; and that ſhall be my Text or Subject matter to compare your Sufferings, ſee *E. Burrow's Works* p. 273. 'It 'plainly appeareth, that the Sufferings of the 'People of God (called Quakers) in this Age, 'is *greater Suffering* and *more Unjuſt*, than in the 'days of Chriſt, or his Apoſtles, or in *any* 'time ſince. What was done to Chriſt or his 'Apoſtles, was *chiefly* done by a Law; and 'in *great* part by the *due* execution of a Law; 'and hereby it appears the Suffering to be 'more unjuſt; becauſe what the Perſecutors 'of old time did to the People of God, they 'did by a Law, and by the *due* Execution of 'a Law: But now many are cauſed to ſuffer

'deeply whom the Tranſgreſſion of no Law, 'good or bad can be charged againſt; and 'others ſuffer without the due execution of 'a Law, &c.

Come *G. W.* do you not bluſh, are you not aſhamed to ſee your Sufferings valued above the Sufferings of Chriſt, his Apoſtles, and all his Martyrs ſince? What horrid Blaſphemy is this Quaker Church guilty of? Come ſerious *George* I will ask you ſome Queſtions, and expect your anſwer, Yea or Nay. 1. Whether the Sufferings of the Quakers be *greater* than the Sufferings of Chriſt, his Apoſtles, Martyrs and Confeſſors. 2. Are the Sufferings of the Quakers more unjuſt, than the Sufferings of Chriſt, his Apoſtles and Martyrs. 3. Was the Sufferings, Murder and Cruelty, inflicted upon Chriſt his Apoſtles and Martyrs, chiefly done by a Law. 4. By what Law did the *Jews* and Heathens execute their Cruelty upon Chriſt, his Apoſtles and Prophets. 5. Was the ſaid Laws of the *Jews* and Heathens *duly* executed upon Chriſt, his Apoſtles and 'Martyrs, as your Doctors Teach; Anſwer me plainly to all the 5 Queſtions. Again, I ask you *G. W.* Whether on ſecond Thoughts you will ſay yea, and ſo juſtifie *Burrows*? Or nay, and ſo condemn the Quakers Doctrine which teach ſuch horrible Blaſphemy, and that by your approbation. Beſides *George*, the Apoſtles Suffered for Preaching, thro' Jeſus, the Reſurrection of the dead, and Remiſſion of Sins in his Name: But the Quakers ſuffer for the

the contrary, *viz.* for Preaching from their Light within againſt what Jeſus Chriſt commanded: *Go Baptize*, &c. *Do this in remembrance of me*, &c. Pray after this manner.—— *Forgive us our ſins, as we forgive them that treſpaſs againſt us*: And this alters the caſe very much: The Apoſtles and Martyrs Suffered, who Preached and Taught in the Name of Jeſus, who wrought Miracles in the Name of Jeſus, this was perſecution. But the Quakers Suffer, who Teach in their own Name, and thereby make void the Commands of Chriſt Jeſus, under pretence of their Light within, and work Miracles (as they call them) in their own Name: This indeed may be Suffering, but not Perſecution, and ſo no evidence of the Quakers being *the Church of the Firſt Born*. And now I ſhall proceed to the particular caſes of the Quakers Sufferings, being 14 in number as abovetold.

1. *We ſuffer becauſe we cannot pay Tythes to the covetous Prieſts and Antichriſtian Impropriators.*

Anſwer, why then do you not pay your Tythes, and live in ſubjection to the Laws of the Land according to the Apoſtles Doctrine? who ſaid, *be ſubject to every ordinance of Man for the Lords ſake.* But this is not all, you the Leaders of the Quakers do not only diſobey the Law of the Land your ſelves, but you hold your yearly Meetings in *London*, a week or Ten days together; and there you make Laws, Orders and Decrees, againſt the

known Laws made at *Weſtminſter*, and therein, and thereby abſolve the King's Subjects of their obedience, ſo far as they adhere to you as the higher Powers: And for this your preſumption I impeached your yearly Meeting 1693. in theſe words.

'*The Quakers yearly Meeting, or Convocation impeached, on the behalf of the Canons of* 'England, viz. *That* Geo. Whitehead *and his* 'Brethren, *at a Convocation begun at* London 'the 5th. *of* May, 1693. (*ending the* 8th. *day* 'of the ſame Month) *did contrive, make and* 'promulgate ſeveral Conſtitutions and Canons Eccleſiaſtical; containing in them divers Matters 'and Things, contrary to the Fundamental Laws of the Realm; againſt the King's Prerogative, 'againſt the Rights of Parliaments, againſt the 'Property of the Subject; and Matters tending 'to Sedition, and of dangerous conſequence.

This was the Impeachment, and there was great reaſon for it; one Inſtance I may recite, *viz.* Whereas, there was an Act of Parliament, made ſince His Preſent Majeſties coming to the Crown, for Exempting His Majeſties Proteſtant Subjects, Diſſenting from the Church of *England*, from the Penalty's of certain Laws, *&c.* In which Act, there is one Clauſe, which the Quakers did not like; but ſoon after, at their High Court, at *Devonſhire-houſe*, Repealed the ſame, what in them lay, and Abſolved the King's Subjects from their Obedience; to the ſame, as anon will appear: But firſt, the ſaid Clauſe, *viz.* *Provided al-*

way

way, that nothing herein contained, ſhall be conſtrued, to exempt any of the Perſons aforeſaid, from paying of Tythes, or other Parochial Duty's, or any other Duty's, to the Church or Miniſter; nor from any Proſecution, in any Eccleſiaſtical Court, or elſewhere for the ſame, &c.

I ſay this Clauſe, in the Act of Parliament, did not ſuit with the Quakers Light; and they were moved to Repeal it, and what in them lay to make it void; both by their Printed Laws, directed to all their Monthly and Quarterly Meetings, in *England* and *Wales*, and elſewhere; concerning Tythes and Repairs of Churches; as alſo by their Practice.

The Quakers Yearly Epiſtle, &c. p. 1. 'And 'therefore, that all due care be taken, againſt 'the *Grand* Oppreſſion, and Antichriſtian 'Yoke of *Tythes*, that our Chriſtian Teſtimo-'ny born, and greatly ſuffered for, be faith-'fully maintained againſt them, in all Re-'ſpects; and againſt Steeple-houſes-Rates 'and Lays; as alſo againſt the Burden and 'Impoſition of Oaths.

——'That Friends, at all there Monthly 'and Quarterly Meetings, be reminded to call 'for the Records of the Sufferings of Friends; 'to ſee that they be duly gathered, truly en-'tered and kept, and accordingly ſent up [to '*London*] as hath been often adviſed; both of 'what Tythes, *&c.* are pretended to be due, 'and for how long a time, and the time when 'taken, and by, and for whom, and what 'Goods are taken, and the value thereof; a-

'well of those not exceeding, as them exceed-
'ing the Summ or Quantities [of Tythes] de-
'manded (it being a Suffering in both, for
'Truth's sake) they being in these particu-
'lars found defective and imperfect in divers
'Country's; which is an Obstruction to the
'General Record of Friends Sufferings, *&c.*

Come *George Whitehead*, my old Antagonist, you see my Impeachment, and you may see the reason of it. First, The Parliament have provided in their Act; that nothing therein shall be construed, to exempt the Quakers from payment of their Tythes, Church Dues, and Repairing the Churches: This was done, by King, Lords and Commons, Assembled in Parliament, holden at *Westminster*: But the Quakers at their Convocation, not Legally called, nor by Law permitted; yet they being set at *Devonshire-house*, they enact; That all due care be taken against that *Grand Oppression*, and *Antichristian* Yoak, the payment of *Tythes*, against the paying to *Church Wardens Rates*, &c.

And when any do Suffer, though no more than their Neighbours; yet a Record thereof must be taken, and brought up to *London*, in order to Print it; and thereby to expose the Magistrates and Legislators, as a Tribe of Antichristian Persecutors, when there Holy Chronicle came forth, mentioned, in *Judas and the Jews*, &c. p. 58. and there *Rejoynder*, p. 410. Saying, our Faithful Chronicles, of the Bloody Tragedies of that Professing Generation, will tell future Ages other things, *&c.*

viz.

viz. What bitter times of sore Persecution, there was, during the Reign of His Present Majesty, K. *W.* III. which being duly considered, renders them ungratful, with a witness: Forgetting that in there Suffering, for non-payment of Tythes; they do not suffer for keeping the Commands of God, the Precepts of Christ, or the Apostles; but only for keeping the Command of *George Fox*, the first Founder of Quakerism.

2. *We suffer, because we cannot pay the Clarks, that turn up the Hour-glass.*

Well, what have you suffered, for not paying the Clark his Wages? I have examined your Book, stiled, *The Record of Sufferings*, &c. Where in p. 24. under this Title; *Clarks Wages, and repairing of Steeple houses.* I have read near two Pages, and find nothing suffered, for non-payment of Clarks Wages; but at the end, it concludes thus: *All these Summs, was taken for the Repairing of Steeple-houses.* Then I was at a loss, where to find Sufferings on that account; worth presenting the King and Parliament; at least, with much searching in p. 10. 11. I find that *William Tiplady*, *Robert Tiplady*, and *Robert Storehouse*, for Clarks Wages had taken from them, as many Goods, as themselves prised them worth 17 *s.* 8 *d.* and more I could not find; Oh! wonderful, that People should so magnifie their Sufferings, as to think 17 *s.* 8 *d.* worth troubling the King and Parliament: And yet if they think thereby, to merit the Title of being *The Church of the First born*; who can blame them:

But I take this Vain Boasting of Suffering, for a great sign of the contrary.

3. *We suffer, because we do not go to the Steeple-house.*

Answer, Suffer; but what did you suffer? And what were you enjoyned to come for? Was it to Worship a false God; or the true God, in a false way; for otherwise, every Suffering, is not Persecution?

4. *We suffer, because we set open our Shops on Fast-days.*

Answer, The more shame for you? Who will hazard your Liberty and Peace, for the observing *George Fox*'s Commandments.

But since 'tis no Command of God, that you observe in the keeping your Shop open on Fast-days; but *George Fox*'s Command, 'tis not Persecution: However, many begin to grow wiser now; and shut up there Shops, in Submission to the Government: And they begin to trample under foot, the Commands of that Impostor *Fox*.

5. *We suffer, because we say thee and thou to a single Person.*

Answer, If you can shew any Warrant, under the Hand and Seal of any Justice of Peace, that you suffered purely for that; either Imprisonment, Banishment, or spoiling of Goods. I will say, the Justice did not well; yet I cannot think it Persecution: But if you have been laughed at, for your singularity therein; you ought to be content, and never tell the King and Parliament of it.

6. *We suffer, because we do not put off our Hats to our Superiors.* *Answer,*

Answer, So did *Ignatius Loyola*; (as *Maffeius* and *Orlandinus* testifie) by which, saith a Learned Author (in his Book, *A Discourse, concerning the Idolatry practised in the Church of Rome.*) p. 273. 'We understand, who was the 'first Founder of that Fanatick Sect amongst 'us, [the Quakers] Upon this, the Comman-'der severely rebuked the Souldiers, for bring-'ing a Mad-man before him; who being there-'at enraged, whipt him soundly, and let him go, '*&c.* and p. 282. Yet any one, who compares 'them (*i.e.* Quakers) would imagin (saith my 'Author) the Life of *Ignatius*, had been their 'great Exampler: I know not whether any 'of that Innocent and Religious Order of the '*Jesuits*, had any hand of forming this New 'Society among us; (as hath been frequently 'suggested) but if one may guess the Father 'by the Child's Likeness; *Ignatius Loyola*, the 'Founder of the *Jesuits*, was at least the 'Grandfather of the Quakers.

Come *George Whitehead*, you see *Ignatius Loyola* was soundly whipt; and doubtless, he reckoned it a Suffering; for the *Jesuits*, like the Quakers, love to magnifie there Sufferings: And I do think, some of you may have met with alike Suffering, for the like cause: And you may Record it too, if you please; but still 'tis no Persecution, and cannot merit your Title to the Church of the First Born: yet if you please, it may help you into the Society of the *Jesuits*, and you may plead Antiquity, to strengthen the Commandment of *George Fox.*

Fox. Well, but if you did ſuffer, as you tell the King and Parliament; I think you had but your juſt Deſert; you pretend, you cannot put off your Hat for Conſcience ſake to your Superiors? Why then do you compel your Inferiors to ſtand bare headed before you in your Houſes and Shops; this is ſuch a piece of Hypocriſie, that *Ignatius Loyola* your Grandſire, could not well exceed: Yet this is your practice, I know it, and can prove what I ſay, from many Inſtances. And indeed, it was the firſt piece of Hypocriſie that I found amongſt you, when I was a Quaker: And the very firſt thing, that gave me Offence; and I as early ſhew'd my diſlike thereof; and Wrote a Letter to *Samuel Cater*, to the Yearly Meeting, that it might be remedied; which Letter, gave great offence; and I was ſent for, by *G. Barnadiſton*; and I did before him and others, maintain it to be a great piece of Hypocriſie; and ſaid, we might as well put off our Hats to our Superiors, as require it of our Inferiors: And from that time, I was by ſome few of that Ambitious ſort of Teachers; not looked upon to be a right ground faſt Quaker. Thus it pleaſed God, to bring Good to me, out of your Evil; and that it may appear, how early I withſtood ſome Errors amongſt the Quakers: I may recite the ſaid Letter, to *Samuel Cater.*

To Samuel Cater, *theſe.*

FRIEND, 'Theſe are to open my Mind to 'thee, touching our Friends forcing their

'Ap-

'Apprentices to ſtand bare-headed before them '[in their Houſes and Shops] and my requeſt 'to thee is to lay it before Friends, at the 'yearly Meeting, whether we ought to im-'poſe that on our Servants, which many of 'us, when Apprentices, could not bear; and 'having of late heard it pleaded for, and ſeen 'it practiſed, I Teſtified againſt it; and where-'as 'tis objected, that good Friends practice 'it; I Anſwer, if ſo, why then may not we 'put off our Hats to the King, and plead that 'he is Maſter and chief Governour over the 'whole Family of *England*. Moreover our 'Apprentices who ſucceed us, may in the next 'Age ſay, as for our Maſters they reſpected 'not the perſons of Princes, nor any Court 'of Judicature, but were zealous for their 'Religion, often profeſſing that God reſpe-'cted neither Time, Place, nor Perſon; but 'they themſelves no ſooner came into their 'Houſes or Shops, where they were chief 'Governours, but off we muſt put our Hats, 'and before them ſtand bare-headed; 'they pleaded it would give offence to the 'World: So let us turn our backs upon them 'and their Religion too; ſince by their pra-'ctice they unſay their ſayings, building a-'gain what they once deſtroyed, *&c.*

Fra. Bugg.

Mildenhal, *May* 7. 1675.

Thus *G.W.* I leave you with your Suffering on this account: You ſee you are not the Firſt: You now know your exampler, and whoſe

whose practice you follow, and whose Commandment [*G. F.*'s] you obey; but remember 'tis an infallible proof of a deceitful practice in requiring respect from your inferiors, and refusing the same to your superiors. The 7 8 and *9th.* particular cases being the same with the *3d.* I referr to the *3d.* Answer.

10. *We suffer, because we speak in the Synagogue, Temple or Steeple-house.*

Ans. Suffer, how do you mean Suffer? What would you have liberty to disturb all publick Preachers by your outragious clamors and troublesome behaviour, without regard to Law, Rule or Government, and meet with no curb nor restraint? Why may not every mad distracted Person, who disturbs the publick Peace, and meets with a sutable reward, complain of suffering as well as you? But since your Suffering have taught you better manners, I shall not long insist on this Head; I mean taught you to leave of that turbulent practice which you learnt of *G. Fox*, as appears by his Journal.

11. *We suffer, because we cannot Swear.*

Ans. I grant some of the Hearers may Suffer who are sincere: But for the Leaders and many of your Elders, they can Swear, and have for many years taken an Oath to save themselves, as the Courts of Chancery, and other Courts sufficiently declare; and for which practice amongst them, notwithstanding their pretence to the contrary, I will give you an instance even of thy self, dear *George*, who

who have Preached a Thouſand times againſt it, and to ſave thy Bacon, can now do it; and tho' I have printed it and re-printed it; yet thou haſt not the confidence to deny it; but if you ſhould, your own Attorney and Mr. *Damell's* Attorney; whoſe names I have, both will witneſs it; nay the whole Court preſent, took ſuch notice of it, that thou muſt have a Face of braſs to deny it. *G. Whitehead* having a Bill exhibited againſt him, by *Tho. Damell* and *Elizabeth* his Wife, in the Lord Mayor's Court in *London*, *April* the *9th.* 1695. The ſaid Oath follows in theſe words.

☞ 'You [*G.W.*] do Swear, that ſo much 'of this your Anſwer as you ſet forth, to be 'of your own knowledge, to be certain and true; and ſo much thereof as you ſet forth to be by Relation of others, you do believe to be true, *ſo help you God.*

This Oath, in open Court, was read to *G. Whitehead*, the Book put to his Mouth; he ſubmitted to it without gainſaying, and it was accepted by the Court for an Oath, and it ſtands upon Record, as hundreds more ſo taken do, in that and other Courts. What cauſe then have the Quakers thus to complain, and pretend Conſcience where they make none? I do not charge this as an evil in it ſelf, any more than to take the ſolemn Atteſtation preſcribed them by the Parliament; for they both call God to witneſs to the truth of what they ſay: But the Deceit and Hypocriſy lies in pretending Conſcience, and to make the World believe

lieve they cannot Swear, when 'tis manifeſt the ſame Men, nay, the moſt noted, *G. Whitehead* for one can Swear in a corner privately. So that this kind of Suffering being void of ſincerity, does not amount to a proof that the Quakers are the Church of the Firſt Born.

12. *We ſuffer, becauſe we meet together to worſhip God.*

Anſ. This I do deny, on behalf of the Magiſtrates; I never knew ſuch a Law made in *England* to prevent any from Meeting to worſhip God, and ſhall, until the Quakers can ſhew me ſuch a Law which I never heard of nor ſaw: Indeed I do know that in the 22 years of King *Charles* II. there was an Act of Parliament entituled *an Act to prevent and ſuppreſs Seditious Conventicles*, in which it was ſaid, *be it Enacted by*, &c. That if any Perſon of the Age of 16 years and upwards, being a Subject of this Realm, at any time after the 10*th.* day of *May* next, ſhall be preſent at any Aſſembly, *&c.* under colour or pretence of any exerciſe of Religion, in other manner then according to the Liturgy and Practice of the Church of *England*, &c. at which there ſhall be five Perſons or more Aſſembled together, over and beſides thoſe of the ſame Houſhold, *&c.*

I grant, that if any did tranſgreſs this Law, they did incurr certain penalties: But notwithſtanding, the Government was not chargable with the ſcandalous Crime of Perſecution: Foraſmuch as this Law did not hinder Men from

from worshiping the true God in the way he has prescribed, who said, Wherever 2 or 3 are gathered together in my Name, I am in the midst; nor doth it compel Men to do Sacrifice to Idols or graven Images, the works of Mens Hands.

And *2dly*. In regard it is a written Law, and in our Mother Tongue that all may read it, and see both the danger, and how to prevent it; and pay their obedience to the Magistrates and Ministers of it, who bear not the Sword in vain.

Again *3dly*. This Law allowed a moderate Tolleration, for four Persons might meet besides those of the Family, which probably might be ten or fifteen more, which had been a tollerable Meeting, and such as the Martyrs would have been glad of. And I am fully perswaded, that had the Quakers regarded the Law, and reverenced the Magistratical Power, and met together modestly, with a purpose only to pray to God, expound a Chapter, and exhort each other to a pious Life; if it had so happen'd, that now and then there had happen'd to be ten or twenty more than the Law in strictness allowed; That the Magistrates would, for peace sake, have born it: [And altho' I, when a Quaker, felt the Rod of Correction for my Stubbornes; for in that case, both for blind Zeal and Suffering for the same, I was not behind my equals:] And my Reason is, that since I came to be perswaded I ought to submit to Magistracy, as God's Ordinance,

I have

I have had no one thing impoſed upon me that was a ſcruple to my Conſcience to perform. But when the Magiſtrates ſaw, that the Quakers, above all People, took no notice of the Law, nor the Power of the Magiſtrates; but in Scorn and Contempt, trampled under foot all Authority, in Kings, Lords, and Commons; in Judges, Juſtices, and all Inferior Officers, according to their Principles, in *George Foxes* Book, *News coming up*, &c. p. 18. 19. 'Dreadful is the Lord, who is 'coming to Execute true Judgment, upon all 'you Judges; and to change all your Laws, the 'Kings, all your Rulers muſt down, and all 'your Underling Officers, which have been as 'the Arms of this great Tree; all your Branch-'es muſt be cut down; ſo you muſt be cut 'down with the ſame Power that cut down the 'King, whoſe Family, was a Nurſery for 'Papiſts, and for Biſhops, which held up Rails, 'Alters, *&c.* Woe! woe! is coming upon 'you all. The ſame Teachers are ſtanding, 'that was in the time of the King, 'and in the time of the Biſhops; 'and ſuch as take Tythes; the true Pro-'phets of the Lord cried againſt them then, 'and the Lord hath raiſed up his Prophets to 'cry againſt them, now as then; and againſt 'you Judges and Juſtices, which hath held 'them up, and maintain'd them with your 'Law, you muſt both be tormented together, 'Beaſt, and falſe Prophets: The Lord God 'will pour out his Plagues upon you; the Lord

'Lord of Hosts hath spoken it: And except 'you Repent, you shall all likewise perish and 'be consumed, as the King was, p. 20. Sing 'all ye Saints and Rejoyce; clap your Hands 'and be glad; for the Lord *Jehovah* will Reign, 'and the Government shall be taken from you, 'pretended Rulers, Judges and Justices, Law-'yers and Constables: All this *Tree* must be '*Cut down*; and Jesus Christ [in us] will Rule 'alone, *&c.*

I say, when the Magistrates saw their Contempt of Government, and understood that their chief Work in their Meetings, as well as Writings, was to lower their Power, to reproach the Ministers, and Preach against all Instituted Religion; comparing the Magistrates, to *Pharaoh*, *Nebuchadnezzar*, *Darius* &c. And the Clergy, to Witches, Devils, Conjurers, Thieves, Robbers, greedy Dogs, *&c.* And the Bible, a Dead Letter; Death, Dust, Beastly Ware, Serpents Meat, *&c.* And the Sacraments of Baptisme, and the Lords Supper, were no Ordinances of God; but Institutions of the Whore of *Rome*, and the Practice of them; Idolatry, and no part of the Worship of God, and the like Blasphemies; and also remembring whence they first sprung to wit, out of the Dregs of the People: As Ranters, Levellers, and other Latitudinarians. And from thence, knowing their Principles to be Antimonarchical; as well as Antimagistratical: This and the like; (too much to mention here) put the Magistrates upon Ex-

erting their Power, not in Perſecution; but in Proſecuting Wilful and Obſtinate Offenders, in defence of the Church and State; at the Foundation of which, the Quakers Principles and Practices ſeem to ſtrike: But as they ſerved the Act, made for the Payment of Tythes, Church Dues, *&c.* Mentioned in the Anſwer to the firſt of theſe 14 Particulars; they ſerved this; for they from their Yearly Meeting, gave forth their Law, which did virtually (reſpecting the Quakers, though not verbally) repeal this Act alſo; and Abſolv'd the King's Subject from their Active Obedience: And when this would not do; their Teachers Travelled from Eaſt to Weſt, from North to South, ſending out their Mandates, to have the People come far and near; that ſo they might have great and large Meetings, to vend their Peſtilential Doctrine, above-told. And that I may not be thought to Impoſe upon my Reader; I will give for each of theſe their Practices, ſingle Inſtances.

The firſt ſhall be that Edict from their yearly Meeting, which is as followeth, *viz.*

Concerning our open Teſtimony, by publick Meetings, in Times of Sufferings, the 27th. *of the* 3d. *Month*, 1675.

'That as it hath been our Care and Pra-'ctice from the beginning, that an open Te-'ſtimony for the Lord ſhould be born, and a 'pub-

'publick Standard for Truth and Righteouſneſs 'upheld in the Power and Spirit of God, by 'our open and known Meetings; *againſt* the 'Spirit of Perſecution, that in all Ages hath 'ſought to lay Waſt God's Heritage; and that 'only through Faithfulneſs, Conſtancy, and 'Patience, Victory hath been, and is obtai-'ned. *So* it is our *Advice* and *Judgment*, that 'all Friends, gathered in the Name of Jeſus, 'keep up thoſe publick Teſtimonies in their 'reſpective Places; and not *forſake*, *decline*, 'or *remove* their publick Aſſemblies, becauſe 'of Times of Sufferings, as *worldly*, *fearfull*, 'and *politick* Profeſſors have done, becauſe 'of Informers and the like Perſecutors: For 'ſuch practices are not conſiſtent with the No-'bility of the Truth, and therefore not to be 'owned in the Churches of Chriſt.

Subſcribed by us { *William Penn.* *G. Whitehead.* *Stephen Criſpe.* } and others.

The next Inſtance ſhall be from one of their publick Teachers, which is as follow-eth, *viz.*

This for Joſhua Banks.

Dear Friend,

'By this thou may'ſt know, that God-wil-'ling, *Jonathan Johnſon* and I do intend to be at '*Mildenhall*-Meeting the next Firſt Day, being 'the 17*th* Inſtant, and ſhall be glad Friends ge-'nerally may know thereof, that we may

'have a good *Large* Meeting; *I mean* Friends 'that are *a far* off in the *Country*.

Sturbitch *Fair*, *Robert Sandiland.*
Sept. 15. 82.

To these let me add one Instance more by a Letter sent to my self, to appoint a Meeting for *George Whitehead*; but with this caution, not to mention his name, for that did not suite his interest; no, he being one of the cowardly, fearful, and politick Professors; He by the said yearly Edict caution'd us not to be, which being spoken fully too in my Book, *The painted Harlot both Stript and Whipt*, &c. p. 15. 16. I shall say little of it hear more than mention it, *viz.*

For Fra. Bugg, *these.*

Dear Friend,

'This is to acquaint thee that *George White-* '*head* is now here, and doth purpose to be at 'your Meeting, at *Mildenhall*, the next 5*th.* 'day (*i. e.* the 27*th.* Instant) and therefore 'desires that Friends may be together by the '11*th.* Hour at fartheſt: Thou need'ſt not make 'uſe of his *Name* to *any* particularly, but 'may'ſt acquaint them with a Friend's inten- 'tion to be with them upon the day and time 'aforesaid; so with *George Whitehead*'s, and 'all our dear loves to Thee and thy Wife, I 'Reſt thy dear Friend.

John Hubbard Junior.

Stoak *the* 25*th.* 11*th. Month*, 1675.

From all which 'tis obſervable, that firſt by their yearly Edicts they ſet aſide null, and make

make void Acts of Parliament, when not ſuting their deſign, which appears to lay Waſt the Chriſtian Religion, as alſo that their Teachers in their Travels too and fro, ſend out their Mandates or Summons to gather the people together round the County; yea, ſaith *R. Sandiland* Friends *a far off*, no matter what the Law ſays: For as *G. Fox* ſaid in *Ireland* when the Inn-keeper told him the Council had granted forth Warrants to apprehend him; *What do you tell me* (ſaid Fox) *of their Warrants againſt me? If there were a Cart load of them I do not heed them.* *Fox*'s Journal p. 278.

In like manner their Teachers, writing after his Copy, heed not a Cart load of Laws, but in contempt of them, write frequently to have them meet in great Numbers to come from far and near to confront the Government; yea, *G. Whitehead*'s intimation was like himſelf, the people muſt meet, but with whom they muſt not know, whether a Jeſuit or a Monk; the hour is ſet, they muſt not fail; and when the Meeting is over, let the Juſtices, Informers, and the poor deluded Quakers ſhift together. It would require a Volumn to ſet forth the covetous Practices, and cunning Politicks, of theſe Ring-leaders.

But as I have given 2 or 3 Inſtances of the Quakers joynt Teſtimony againſt their peoples obedience to the Laws of the Land; and alſo of their Teachers, in their Travels too and fro to ſeduce the people, not only from the Chriſtian Religion, but from their Allegiance to

their Governors, as appears from plain matter of fact. So it will not be amiss to give one Instance of their Teachers deceitful practice, whereby they blind the World, delude their Hearers, and mis-represent the Acts and Deeds of the Christian Magistrates; First to this, but more especially to the next Generation, by their faithful Chronicle so often mentioned: And that the World may know they have a design to bring out a Volumn of their Sufferings in the nature of the Book of Martyrs. I will give some few manifest Tokens of it, or there can be none given; and also a Sample of their pretended Sufferings of which they so much Glory, as that it is a Sign they are the Church of the First-born, *viz.*

1. *Judas and the Jews*, &c. p. 41. 'Our 'faithful Chronicles of the bloody Tragedies 'of that professing Generation, will tell Fu-'ture Ages other things, *&c.* I take this to be a fair Item of what they intend: But above all I commend their Politicks, in staying, before they produce it till the next Age, when none will be alive to detect their Falacies; 'tis too like *George Fox*, who published his counterfeit Miracles 20 years after he pretended to have wrought them, as his Journal manifests. But again,

2. *A Rejoynder*, &c. p. 410. 'New pro-'vocations may give fresh occasion for their 'History to come abroad to the Nation more 'compendiously than ever, *&c.* These two Items

tems we have had, more than 20 years since, and yet no compendious History of their sore Persecutions is yet come forth, though many would be glad to see it: But hold, 'tis not to tell us, but future Ages, I commend them, that's most safe for Hypocrites. I also Remember, that about the year 1672 or 1673 I was chosen to go up to *London* about our Sufferings, and then I heard several eager to have it come forth, others that had more wit in their Anger said nay, but let it alone still. But again,

3. *The Anarchy of the Ranters*, &c. printed 1676. p. 42. 'That as through our faithful Te-'stimony in the hand of the Lord, that *Anti-'christian* and *Apostatised* Generation, the *Na-'tional Ministry* hath received a *deadly Blow*, 'by our discovering and witnessing against 'their forced *Maintenance* and *Tythes*, against 'which we have Testified by many cruel Suf-'ferings of all kinds; as *our Chronicles shall 'make known to Generations to come*: So that 'their Kingdom in the Hearts of *Thousands* be-'gins to *Totter* and loose its Strength, and 'shall *assuredly Fall* to the *Ground*, through 'Truth's prevailing in the Earth. So on the 'other hand, do we by coming to Truth and 'Righteousness, and Innocency, weaken the 'Strength of their Kingdom, who judge for 'Rewards, as well as such that preach for 'Hire: And ——— the Nations shall come to 'be eased of and disburthened of that deceit-'ful Tribe of Lawyers, as well as Priests, *&c.*

I think, this Third Stroak, has ſtruck the Nail to the head; it need not be Paraphraſed upon: It was in 76; and by their Learned *Barklay*: Yet I ſhall give the World a freſher Inſtance, even in 1693, when (one would think) the Quakers had no cauſe to complain of Perſecution; but all is one: They love to talk of their Sufferings, and as well to magnifie them; they are ſtill at work, like Moles under ground. They told us, in the Epiſtle prefixt to *Burrow's* Works, *viz.* 'Firſt of all, our Mouths 'were opened, and our Spirit filled with In-'dignation againſt the Prieſts and Teachers, 'and with them, and againſt them. We firſt 'began to War, as the Fountain of all Wick-'edneſs; the Iſſue of Prophaneneſs: And 'this was the firſt Work we entered upon; 'to threſh down the Deceivers, and lay them 'open; that all People might ſee their Shame, 'and come from them, *&c.* And as they be-'gan, ſo they continue; they are no Change-'lings. 'Tis the Alpha and Omega of their Reli-'gion. *George Whitehead*, uſes to call for bet-'ter Tools than I am; and indeed, I think 'tis high time for them to appear; for I own my ſelf too weak for this great Work; to diſcover and lay open the moſt Formidable Hereſie that ever appear'd, ſince the dayes of *Simon Magus*. I grant there are but few ſee the Quakers, and fewer that take notice of them, and ſtill fewer that underſtand the danger of their undermining Principles: But if any be deſirous to make a ſearch into this matter, I refer

refer them to two Books, viz. *The Snake in the Graſs*, &c. and *Satan Diſreb'd*, &c. and *George Keith's Labours*. And ſo I proceed to my 4*th*. and laſt Inſtance on this Head.

4. *The Quakers Yearly Epiſtle, to all the Monthly and Quarterly Meetings, in* England *and* Wales, *and elſe where*. Printed, 1693. p. 1. 'And therefore, that all due and Godly 'Care be taken, againſt the *Grand Oppreſſion*, 'and *Antichriſtian Yoke* of *Tythes*; that our 'Teſtimony, born and greatly ſuffered for, be 'faithfully maintained *againſt* them in all re'ſpects; and againſt Steeple-houſe-rates: That 'Friends, in all their Monthly and Quarterly 'Meetings, be reminded, to call for the *Re'cords* of *Friends* Sufferings; to ſee that they 'be duly gathered, truly entered and kept, 'and accordingly ſent up to [*London*] as hath 'been often adviſed; both of what Tythes are 'pretended to be due, and for how long a 'time, and the time when taken; [by Diſtreſs 'for non payment] and the value thereof, as 'well of thoſe not exceeding, as thoſe exceeding the ſumms or quantities demanded, it 'being a Suffering in both for Truth's ſake, 'they [the ſaid Monthly and Quarterly Mee'tings] being in theſe particulars found defe'ctive, and imperfect in divers Counties, 'which is an Obſtruction of the general Records 'of Friends Sufferings. And therefore the Month'ly and Quarterly Meetings are deſired to 'take more care for the future; that *all* Friends '*Sufferings*, for Truth's ſake, may be brought up

'up (to *London*) as *full* and *compleat*, in all 'Respects, as *possible* may be, &c.

Reader, in these four Instances you have the Heart of Quakerism, and the Hands and Pens of *W. Penn*, *R. Barkly*, *G. Whitehead* and the Heads of the Gang: You see their design from first to last, and the continuance of it. And now let me give you an Instance of one of their Teachers Deceit and his pretended Suffering, I mean *Sam. Cater*, I do not mean his Suffering the loss of his Kettle, worth (as himself said five Shillings) for a fine of ten-pence for non payment of Tythes, as in their Book, *The Record of Sufferings*, &c. p. 5. But whether the said Kettle was return'd I cannot tell; no I do not mean that, I mean his Suffering Twenty Pounds, for preaching in *Norfolk*, I would say his pretence so to suffer. *The case is this.*

Sam. Cater of *Little-port* in the Isle of *Ely*, being at a Meeting in *Phakenham* in *Norfolk*, *July* 1670. Was convicted for Preaching, and Fined Twenty Pounds, by Sir *Christopher Colthorp*; and the Records of conviction was sent to *Thomas March*, *John Laney*, and *Thomas Hitch* Esquires, Justices of the Peace for the Isle of *Ely*; who, according to Law, Issued out their Warrants for Distress and Sale of *Sam. Cater*'s Goods. Well, the Constable Executed their Warrant, distrained his Goods, Timber, and other Lumber to the value of Twenty Pounds, but left them all in *Sam*'s Possession, at least under his Wall in the

the Streets ſide; and ſome time after a calm happen'd, and the Conſtable being a moderate Man, did not ſell a peny-worth, but return'd all and every thing ſo diſtrain'd to *Sam.* again, and thus ended this Man's moſt cruel Suffering, for which he made ſuch a lamentable Cry, as afterwards you ſhall here.

Well, *Sam.* being diſtrain'd, he preſently came to our Quarterly Meeting, where I was then Recorder, and brings me the ſtate of his caſe, and by his direction I Recorded as followeth, viz. *See their Quarterly Book.*

'*Samuel Cater*, for being at a Meeting at '*Phakenham* in *Norfolk*, on the 4*th.* Day of 'the 5*th.* Month called *July*, *Anno.* 1670. 'Preaching and Publiſhing the Goſpel of 'Peace: One *Anne Watts* a Woman Infor-'mer told the Officers, who came with a 'Warrant and had him before one *Chriſtopher* '*Colthorp* a Juſtice, who Fined him Twenty 'Pounds, which Warrant and Conviction was 'ſent to the Juſtices in the Iſle of *Ely*, Name-'ly *John Laney*, *Hen. Hitch*, and *Tho. March*, 'who in purſuance of the ſaid *Norfolk* Juſtices 'Conviction, ſent their Warrants to the Offi-'cers of *Little-port* who diſtrained as much 'Houſhold ſtuff and Timber, from the ſaid '*Samuel*, as was worth more than Twenty 'Pounds.

Now thus far it was true, that *Sam.* was at that Meeting convicted, the conviction ſent into the Iſle of *Ely*, and alſo true, that he was diſtrained, as I above obſerv'd, but the Goods

Goods distrained were never Sold, but return'd to him again, and consequently *Sam. Cater* no Sufferer. And yet there being but the colour of a Suffering, that he might not loose the glory of it, he presently got it Recorded in the Quarterly Book, as a Testimony of his Valour and notable Courage; shewing future Ages what the Quaker Teachers were; and that not only this Sir *Christopher Colthorp*, but the Justices, in the Isle of *Ely*, had a hand in this lamentable Tragedy; and that they must stand Recorded Persecutors to future Ages, *&c.* Now Reader, does not this look Formidable? Will not people that read this a hundred years hence, when this Holy Chronicle, and Compendious History comes out, look like a noble Suffering, a valiant Act, and deservedly Famous? But alas! alas! it was so far from a Suffering, that it was no Suffering at all, in that he had his Goods again; nay yet worse, for he had Ten Pounds sent him from *London* out of the Quakers Exchequer, Fund or Treasury, or what you will call it, by *John Peacock* late of St. *Ives* Draper, as an encouragement, doubtless, for him to clap his Hands and Heart on the poor Hearers, who tho they Suffer really, are not proportionably Rewarded to what the Preachers meet with; for I find in the same old Records; that *Sam. Fullagg*, *Clem. Crabb*, *Tho. Hawkes*, *James Peachey*, *John Love*, *Hen. Waddelow*. *Rob. Crabb*, for being at a Meeting the 9*th.* of *June*, 1670. Had as many Horses, Cows,

Cows, Mares, Pewter, and Braſs, and other things taken, as was worth much more than *Sam.* had diſtrained, yet I never heard they had any thing ſent them from the Bankers, and Purſe-mongers at *London.* But this is not all yet, tho this be bad enough, and indeed a moſt horrible cheat put upon future Ages: To ſtand Recorded a Sufferer Twenty Pounds, when he Suffered not a Groat; nay, ſo far from that, that for his noble Act he had Ten Pounds ſent him; ſo that he got Ten Pounds clear into the pocket. And tho I ſay this is a horrible cheat, and a Blot it will be on their Chronicle, and a blemiſh to their Pretences; yet I ſtill ſay there is worſe, at leaſt an Aggravation of this Cheat: See a Book ſtiled, *The Lamentable Cry of Oppreſſion*, &c. Put forth by *Samuel Cater* and *Joſeph Harriſon*, 9 Years after this crying Fine of 20 *l.* where in their Epiſtle to the Reader; they thus Write. 'Serious Reader, ſhould we have ſet out all the 'matter and manner of Proceedings; it would 'have ſwel'd into too big a Volumn, and may 'make the *Heathen* to queſtion the Chriſtian 'Religion, and the Papiſts laugh, and p. 14. 'Here being a Meeting, at the Houſe of *Joſeph* '*Harriſon*, in *Phakenham*, the 2*d*, of the 5*th*. 'Month, 1670. And *Samuel Cater* being 'there, and declaring the Truth to the Peo'ple preſent; *William Watts*'s Wife came, and 'after ſome time went to inform the Officers 'thereof, who came and had Friends before '*Chriſtopher Colthorp*: Then *Samuel* appealed

'to

'to the Juſtice; the Juſtice anſwered, he 'would Fine *Samuel* 20 *l.* which accordingly 'he did, and ſent the Records of Conviction 'to the Magiſtrates at *Ely*; who ſent out 'their Warrants, and took away his Goods, '*&c.* Thus far *Sam.* printed 1679.

Thus Reader you ſee that 9 Years after this Fine was levied, *Sam.* renews his complaint afreſh, as if he had a mind to have Ten Pounds more, but not a word of his Goods being return'd, not a word of his Ten Pounds ſent him from *London*. Well, his *Norfolk* Friends poor hearts, they thought doubtleſs that he had been a Twenty Pound Sufferer, but inſtead thereof a Ten Pound gainer; Oh monſtrous! Are theſe the great Sufferers, who pretend, nay ſay plainly, that their Sufferings are greater than the Sufferings of Chriſt and his Apoſtles or Martyrs, as anon I ſhall ſhew? Well, but *Sam.* has not done yet, but in p. 44. 'And now it is upon me [ſaith *Samuel*] from 'the Lord to warn you all that have had any 'hand in oppreſſing his Children, and evil in-'treating his Servants and Meſſengers that 'he has ſent amongſt you, to exhort you to 'turn from the evil of your ways, and the 'violence that is in your Hands and Hearts; 'but inſtead of receiving 'them and their Teſtimony* 'you have cauſed them to 'ſuffer † and them that did 'receive them and their Te-'ſtimony; the Lord give you

* Viz. Sam. *and his Teſtimony, the pretended great Sufferer.*

† *Behold the impudence of this Man.*

'you Repentance before it be too late, and 'you be cut off, is the deſire 'of him * that chuſes ra- 'ther to ſuffer Affliction with 'the People of God, than 'to live in the pleaſures of this World. *S. Cater.*

* *Yea, if you can get 10 l. clear by your ſuffering.*

Come *G. Whitehead*, I have not done with you yet; I have ſtill more to ſay, why your Sufferings do not merit you the name of the Church of the Firſt Born; though I have ſhewed enough, to be a great ſign of the contrary. I muſt a little view ſome other Sufferings in this Book, before I leave this Head; you know your Prophet *Burrows* ſay, p. 273. 'That the Suf- 'ferings of the People of God (called Quakers) 'in this Age is a *greater* Suffering, and more 'unjuſt, then in the dayes of Chriſt or of the A- 'poſtles, or any time ſince. What was done to 'Chriſt and the Apoſtles was *chiefly* done 'by a Law, and in great part by the *due* exe- 'cution of a Law, *&c.*

Come *G. W.* I will not now animadvert on the Blaſphemy of this your Doctrine, nor yet wherein you juſtifie the *Jews* and Heathens in their Murdering the Lord of Life and Glory; and perſecuting the holy Apoſtles and bleſſed Martyrs to Death, for his Name's ſake, tho' for this piece of Blaſphemy, as well as abundance more in it, the Book ought to be Burnt on *Tower-hill*, as a Teſtimony againſt your Blaſphemous Tenets: No my work at this time ſhall be firſt to Collect ſome of the Sufferings in *Samuel Cater*'s Book, which he ſays will

will make the Heathen Queſtion the Chriſtian Religion, and the Papiſts laugh and the Heavens bluſh; it is Intituled, *The Lamentable Cry of Oppreſſion*, repreſented to *all* moderate Men in *Authority*. And when I have Collected a Sample of theſe your Friends Sufferings; then I ſhall Collect ſome of the Apoſties and Martyrs Sufferings, and leave the World to judge who are the greateſt, which ſuffered the moſt, by or without a Law; and upon whom the Law was moſt duly Executed.

	l.	*s.*	*d.*
Imprimis. *William Monk*, for meeting contrary to an Act of Parliament, made in the 22*d*, Year of K. *Ch* II. had taken from him a Chair, Table, and 4 Joynt Stools worth	00	06	0
Another, a pair of dog Irons, a Hake, a Chafing-diſh and a pair of Tongues,	0	6	0
Another, 3 yards and quarter of Scotch Cloath,	0	5	0
Another, a pair of old Curtains,	0	3	0
Another, a Flaggon,	0	1	6
Another, a Coverlet,	0	6	0
Another, a Form and Smoothing-Iron,	0	5	0
Another, 2 Pails, 1 pair of Andirons a pewter pot,	0	6	0
Another, a piece of Vermillion,	0	7	0
Another, a quantity of Vermillion,	0	7	6
Another, Calligo-Lawn,	0	6	0
Another, 6 pewter-diſhes,	0	10	0

Another,

Another, a brass Pot and a warming Pan 00 10 0
Another, 42 pound of Beef. ——— 00 07 0
Another, a fat Sheep worth ——— 00 10 0
Another, a Coal Grate, Kettle, and
2 Pewter Dishes. ——— 00 10 4
Another, a Kettle and a Pot. ——— 00 12 0
Another, a Bullocks Hide and some
Beef. 01 02 0
Another, a Bed, Blanket, a pair of
Sheets, Pot and Kettle. ——— 01 05 0
Another, a fat Hog. ——— 01 00 0
Another, 10 Stone and 7 pound
of Beef. ——— 01 04 0
Another, a Mare, Saddle, Bridle,
and 2 Cows. ——— 07 10 0
Another, a parcel of Hose-yarn. ——— 00 01 8
Another, a parcel of Tallow ——— 00 16 0

14 18 0
02 19 0 } 17 17 0

Reader, I have taken in I think the greatest number of the Sufferers, from 1668 to 1675, and it wants of 20 *l.* and yet what a cry, yea a lamentable cry is here; and the Magistrates Actions brought to the *Heathen* and *Papists* to laugh and have them in derision. They tell us in one place, so much Beef at 14 *l.* to the Stone, least some should think they suffered less then they did; but suppose these had their Goods again, as *Cater* had; how then is the World impos'd upon. For my part, I suffered more than five times the value above mentioned; and yet I think I never Recorded

any: If you find any of mine in your Regiſter Book, pray race them out; for I am not willing to leave a Hoof in *Ægypt.* Now I come to give the World a hint of the Perſecutions of ſome of the Apoſtles and Martyrs, and the manner of their death under the *Heathen* Emperors; that thereby all Men may ſee the difference, and judge between me and the Quakers. I ſay that the Sufferings of Chriſt, his Apoſtles and Martyrs, is greater Suffering, and more unjuſt, than the Sufferings of the Quakers: The Quakers ſay that the Sufferings of the Quakers are greater than the Sufferings of Chriſt, his Apoſtles and Martyrs. Now Read and Judge; if they tell you that I have taken but a few of the Quakers Sufferings, I anſwer, I have taken more for their part, than I have of thoſe who have Suffered for Chriſt's ſake. No, I have not taken the Hundred-Thouſand part of the Sufferings of the Apoſtles and Martyrs; but have (as above) taken a conſiderable Sample of what the Quakers have Suffered for the cauſe of *George Fox*, and the larger on both Heads, to prove the Sufferings of the Apoſtles and Martyrs is greater Sufferings and more unjuſt, than the Sufferings of the Quakers: But when I have done all *G.W.* and his poor infatuated Diſciples, whom he hath trained up to believe as their Church believe, in his Book *The Apoſtate Incendiary*, &c. will not believe it, becauſe *Edward Burrow*, their great Prophet, have ſaid the contrary, in his Works p. 273. No, no, The Qua-

Quakers write by the Eternal Spirit, and that is Infallible; and as ſuch, ſays *G. Whitehead* in his Apology, of greater Authority than the Scriptures: Oh! the ſad conſequence of the Quaker-Church's Infallibility: Nay verily, if *Edward Burrow* had wrote that a ſmall Tennis-Ball had been bigger than the great City of *London*, *George Whitehead* would, at leaſt might, have as warrantably vindicated that monſtrous lye, as this horrid Blaſphemy, *viz.* That the Sufferings of the Quakers are greater and more unjuſt than the Sufferings of Chriſt and his Apoſtles and Martyrs: And this is the picture of right Quakeriſm; and I am reſolv'd, God permitting, to hang it out and lift it up, that all People may ſee it and behold it in all its parts; that ſo it may be clearly ſeen, and being ſeen, may be abhorr'd of all ſenſible People. And Firſt I ſhall give a hint of the Apoſtles Sufferings, *viz.* *John Baptiſt*, St. *Stephen*, St. *James*, St. *Paul*, *Philip*, *Matthew*, *Andrew*, *Mark*, *Bartholomew*, &c. Some of whom were flee'd alive; ſome their brains knock'd out; ſome Crucified, ſome Burned alive; ſome put in boyling Oil, ſome clubb'd to death, and the like Tortures. Come *George*, if the Quakers were not given up to ſtrong Deluſion to believe a lye, I think I have ſaid enough already to convince them, that the Suffering of the Apoſtles were far greater and more unjuſt than the Sufferings of the Quakers. Next ſee the Hiſtory of the Chronicles of *Piedmont*, compiled by

Samuel Morland, Anno 1658. where you may find, that the Papiſts cut off a Womans Breaſt, and part of her privaties, and fryed them and eat them. They alſo cut off a Man's privy Members and put a lighted Candle to the Wound, ſtabb'd him divers times on the ſoles of his Feet, then hang'd him up by the hands, tearing off his Nails with Pinchers; dragg'd him about the Streets until his Eyes and Brains dropt out, and then caſt him into a River. See p. 341. 640. Again, a Woman carrying her Child in a Cradle, being purſued by the Papiſts ſhe left her Child, whom they took and pluckt in four quarters; and afterwards finding the Mother, they Raviſh'd her, and cut off her Head, leaving her in the Snow, *&c.* and much more of this nature in p. 348. Again, in p. 350. a young Woman was fleeing, which was about 18 Years old, and being taken, the Papiſts thruſt a Pike thorow her alive, and roaſted her, *&c.* Again, p. 352. They cut off a Man's Noſe and Ears who was 80 Years of Age, and left him in the Snow, who dyed there. And p. 354. They ſtript one Man naked, and tore of his Noſe with Pinchers, and made holes in his Hands, and dragg'd him with a Cord by the middle, cutting his Fleſh ſaying, wilt not thou go to Maſs; and then they cut off his Head and threw him into the River, *&c.* And many hundreds of Inſtances of like nature, which for brevities ſake I omit. Come *Geo.* were not theſe Sufferings greater than the Suf-

Sufferings of the Quakers; and what Law had they for theſe unheard of Cruelties and Barbarities; if a Law ſhew it, and tell us whether it was duly executed upon them.

Next, let me remind you of the Horrible Maſſacre in *Ireland*, where many Thouſands of Men, Women, and Children, were Unmercifully Murthered by the Papiſts for the Name of Chriſt, too large here to Relate.

Next, I come to thoſe Cruelty's Inflicted on the Chriſtians by the *Heathen* Emperors, for the firſt three Hundred Years after Chriſt; In the ten Perſecutions, briefly thus.

One Hang'd and her Skin fleed off.
One had his Tongue cut out.
One broken in a Mortar.
One Fryed in a Pan.
One Whipt and her Dugs cut off.
Some bound to Axel Trees and burnt.
Some thrown to Lyons, Beaſts, and Tygers.
One put into a Cauldron of boyling Oyl.
Some toſſed upon the Horns of Wild Bulls.
Some Chriſtians brains beat out with Clubs.
Some burned at Stakes.
Some preſt to death with Lead.
Some preſt to death.
Some Hang'd on Gibbets.
Some Hang'd on Trees till dead.
Some Roaſted on Spits by a ſoft Fire till dead.
Some naked Women Hang'd by one Leg on Trees till dead.
Some hewn in pieces with Swords.
Some were ſaw'd in pieces by the middle.

Some

Some Womens Belly's ript up.
Some their Children trod under foot.
Some tyed 2 and 2 and ſlain.
Some murthered at their Worſhip.
Some thrown out at Windows on Spears.
Some their belly's burnt till their Bowels fell out
Some had their Mouths ſlit up to their Ears.
Some had their Eyes bored out.
Some were tormented in a Trough.
Some were tormented by Cats on their Belly's till dead.
Some their Faces Plained.
Some had their Arms cut off.
Some had their Noſes and Ears cut off.
Some had their Eyes twiſted out with Cords.
Some had their Throats cut.
Some knocked on the Head with Axes.
Some torn in pieces with Wild Horſes.
Some hung on Tenter-hooks.
Some were Piſtol'd to death.
Some Hang'd in their Hair till dead.

I might enumerate many more, but this (ſure) may ſuffice, to ſhew that the Quakers Sufferings may not compare with the Sufferings of the Chriſtians. If the *Heathen* Emperors had Laws to Execute their Tortures, pray *(George)* produce them: If theſe Chriſtians ſuffered by the due Execution of thoſe Laws, pray vindicate them, or elſe for ever be ſilent. Condemn your Books that Teach theſe Errors, and Retract them. Remember *(George)* I told you there is *Magnus Major Maximus*, great, greater, and greateſt of all? Now, which Sufferings were greateſt, the Chri-

Chriſtians or the Quakers? Anſwer this knotty Queſtion Infallably; and then tell me whether your Sufferings merit you to be eſteemed the Church of the Firſt Born: Conſidering many of your Sufferings are mere ſhams, as in *Caters* Caſe.

13. *We ſuffer, becauſe we deny all Games, Sports and Plays, Coſtly Apparel, Powdered Hair*, &c.

Anſwer, I deny that you Quakers ever ſuffered either Fine, Impriſonment, or Baniſhment; becauſe you refuſed to follow Gaming, Sports or Plays. This is a falſe and groundleſs Accuſation caſt upon the Government, to render the Magiſtrates Perſecutors, neither can you produce the Copy of a Warrant, under any of the Juſtices Hands and Seals, in any of your Books of Record; wherein you Record the Actions of the Magiſtrates, tho' it be but a 2*d*, buſineſs. See the 53 Page of my Book, *Quakeriſme Withering*, and *Chriſtianity Reviving*, &c. On purpoſe to render the Magiſtrates Perſecutors in your intended Chronicle and Compendious Hiſtory, which you tell us ſhall come and ſhew future Ages other things. I ſay, you cannot ſhew us a Warrant, or Copy of it: For there is no Law in *England*, to compel Men to follow Games, Sports, and Plays. And I alſo deny that ever you were compelled under Pain or Penalty to wear coſtly Apparel, or to powder your Hair; for there is no ſuch Law in being, and conſequently no ſuch Perſecution, to make a

Man

Man ſuffer for not following Games, Sports, and Plays, or to wear coſtly Apparel, and Powder their Hair. But I do remember when I firſt came amongſt you, it was the chief ſubject [ſetting aſide your clamoring againſt the Clergy] and common Theam, to Preach againſt Fine Cloath's, Rich Diet, Good Houſes, Lofty Horſes, Coaches, Powdered Perrywigs, Waiting Men, and Waiting Maids; the calling Maſter, Sir, Miſtreſs, Madam, *&c.* But now I appeal to all that know you well, whether there be any People in *England*, your Station conſidered, that wear Finer Cloath, Richer Silks, that eat daintier Diſhes, that drink better Ale and Richer Wines, that live in better Houſes, Ride on Loftier Horſes, and better Leatheren Conveniencies; vulgarly called Coaches, Calaſhes, *&c.* That wear better Perriwigs, and more daintily Powdered; with well ſet Beavers, and Faſhionable Hat Bands; that have better Attendance, both in Waiting Men and Waiting Maids, Footboys, *&c.* And ſo by your own Doctrine are no Chriſtians, but *Heathens.* And that you may not think I wrong you, ☞ is a Book of yours, well frought with this kind of Doctrine, which I perceive you have forgot; ſo that you had need ſay your old Gare over again, and ſee whence you are fallen and repent; and in order to it, I would advice you to have this Book read in your Aſſemblies, and let it be ſent with your next yearly Epiſtle, to

to *Barbadoes*, *Maryland*, *East* and *West Jersy*, *Pensilvania*, *Burmudoes*, *Antegua*, *Holland*, *Ireland*, *Scotland*, *Virginia*, *New-England*, *North-Carolina*, *Rhod-Island*, *Long-Island*, *Nevis*, *Jamaica* and *Germany*, and thorow *England* and *Wales*, even to the utmost bounds of your Dominion, wherever your Infallibility and Hypocricy hath got footing, from the Seat of the Beast and Court of Antichrist, your yearly Meeting. I say let it be read in all your Meetings, as an Antidote against Pride and Excess, and the sin of Epicurisme, which many of your Teachers, and some others amongst you are tinctured withal. I hope you will not take it amiss in that I recommend one of your own Epistles to be read amongst you, which you say was wrote by the Eternal Spirit, through *James Parnell*; which was before all Disputes and Controversies were. I know if I had recommended the Scriptures, you would have rejected them as Death, Dust, Serpents Meat, Beastly Ware, Husk, *&c.* your frequent Epithets, *&c.* Well, the Book is Intituled, *The Trumpet of the Lord blown or a Blast against Pride*, &c. Printed, 1655. p. 1. 3. 5. 'Woe be to you that are called 'Lords, Ladies, Knights, Gentlemen and 'Gentlewomen; who are called of Men Master and Sir, Mistress and Madam; you that 'have your dainty Dishes, your Wine and 'Ale, your Fine Attire, your new Fashions, 'your Silk and Velvet, your Waiting Men and 'Waiting Maids, your Coaches to Ride in,

'your High and Lofty Horſes to Ride upon;
'your curious Houſes, and ſo are no Chriſti-
'ans but *Heathens*; both Prieſts and People.
'And now Repent and Tremble before the
'Lord you Children of the Devil, for you are
'the Fruitleſs Trees that cumber the ground,
&c.

Thus *George* have I anſwered your 13*th.* Complaint to the King and Parliament, that the Magiſtrates made you ſuffer becauſe you would not follow Games, Sports and Plays, and ware powdered Hair, which was a great lye. However I have pointed to you an Epiſtle of your own writing, and returned it home to your ſelves who moſt need it.

14. *And laſtly, becauſe many Women ſpeak abroad.*

Anſ. Come *George*, for as I never deſire a weaker Antagoniſt than you, ſo am I ſtill minded to direct my Speech to you. You ſay you ſuffer becauſe your Women ſpeak abroad, and perhaps there's reaſon enough for it: Therefore 1*ſt.* What do they ſpeak? 2*dly.* Where do they ſpeak? 3*dly.* What do they ſuffer for ſpeaking? Poſſibly they learnt of *George Fox* and your ſelf to call the Scriptures Duſt, Death, Beaſtly-Ware, Serpents Meat, *&c.* if ſo, for this they ought to ſuffer, which yet if they do, is no perſecution but proſecution of Offenders. Again, poſſibly they learnt of him, *George Fox*, to go into Churches and be clamarous; if ſo, for that alſo they ought to ſuffer; and therefore if they

they have left those evil practices because of their Suffering, I think it's well bestowed on them. So that tho' I grant the Quakers have suffered, yet I hope I have made it appear to be no persecution; neither is their Sufferings a convincing Argument to me that they are the Church of the First-Born.

Fra. Bugg, Sen.

POSTSCRIPT.

AND *now* George Whitehead, *if you think I have wronged the Quakers in Charge, Citation or Observation, which I am not conscious of: I do hereby offer to meet you if the Lord permit, at any convenient place, having timely notice, mutually agreed upon by us both; according to your own Proposition, in your Sheet to the Parliament*, December, 1693. *Intituled*, The Quakers Vindication, &c. p. 3. col. 2. viz. 'I George Whitehead, *freely offer, and am willing to make it plainly appear, before any 6 or 10 or 12 Competent Witnesses; who are moderate Men of Sense and Common Reason; that* Francis Bugg *hath wronged the Quakers, in Charge, Citation, and Observation*, &c.

George, *this was your own Voluntary Offer, and uncompelled, when I delivered*

ed in my Sheet to the Parliament, Intituled, Something in Anſwer to the Allegations of the Quakers, *&c. And as I then excepted of it (would you have ſtood by your own Propoſals) ſo I do ſtill. Wherefore do you at any time, chuſe 6 10 or 12 Miniſters of the Church of* England, *if you think you can find ſo many moderate Men of Senſe and Common Reaſon; if you think you cannot, then chuſe your Men out of the Miniſters of the Presbyterians, Independants and Baptiſts; or out of any one of them Chriſtian Societies; and I will chuſe the like number; and will meet you to prove Matter of Fact. But I put in my Bar of Exception againſt Papiſts, Quakers, Ranters, and Muggletonians; keeping you to your Word* any; *only I will be ſo condeſcending, that if you object againſt the Church of* England, *becauſe I profeſs my ſelf a Member of it; I will allow you to chuſe out of the other three Societies, joyntly or ſeverally, I will do the like, which I think is Field room enough, to find 6 10 or 12 moderate Men of Senſe and Common Reaſon: And to them I ſhall leave my Cauſe.*

Jan. 2. 1696. *Fra. Bugg, Sen.*

A BRIEF HISTORY OF THE Riſe, Growth, and Progreſs OF QUAKERISM;

Setting Forth,

That the Principles and Practices of the Quakers are Antichriſtian, Antiſcriptural, Antimagiſtratical, Blaſphemous, and Idolatrous from plain matter of Fact, out of their moſt approved Authors, *&c.*

Containing Alſo,

A modeſt Correction of the General Hiſtory *of the Quakers; wrot in* Holland *by* Gerard Croeſe.

By Francis Bugg, *Senior.*

Becauſe I have called and ye refuſed; I have ſtretched out mine hand and no man regarded; I alſo will laugh at your calamity, I will mock when your fear cometh. Prov. 1. 24, 26.

Raſe it, raſe it, even to the foundation thereof. Pſalm 137. 7.

London, Printed *Anno* 1697.

THE
INTRODUCTION.

Courteous Reader,

IN my former Books I thought my ſelf obliged to Apologize for my writing againſt the Errors of the Quakers, becauſe ſome People then, even the Author of the Snake in the Graſs, *&c. thought I might wrong them, as the Quakers ſuggeſted, who ſince are better ſatisfied therein, their Mask being taken off: But yet ſome objections ſtill remain, to obviate which, I ſhall proceed to do.*

Obj. 1. *But ſay ſome,* Fra. Bugg *in his Book Entituled,* The Qua. Detected, *&c. gave a tollerable account of the Quakers reſpecting their beginning; and now to write contrary ſeems contradictory.*

Anſ. *I do acknowledge, that in the year* 1686. *when I wrot that Book, I had better thoughts of them, reſpecting their begin-*

ning, than now I have; neither did I then in 1686. *know them guilty of holding ſuch pernicious Principles and Fundamental Errors, as now I know they do; having then not ſeen many of their Books, which ſince I have both ſeen and peruſed. But grant I did not ſo clearly ſee them then as now, nor underſtand their Fundamental Errors ſo clearly then as now; yet I ſaw enough to juſtifie my ſeparation from them, from the charge of Apoſtacy, as I made fully appear, not only in that Book, but alſo in my Book,* i. e. New Rome unmask'd, *&c. neither did my acknowledging them and their deportment, and the ſimplicity and plainneſs of their Carriage, which attended them and their Doctrine [which I ſince underſtand was only a decoy to catch ſimple Souls] to be a reaſon for their being Orthodox, and my ſelf an Apoſtate from the Chriſtian Faith, ſince not only I, but Men more Learned, and of better Judgments than I have been miſtaken; Witneſs that famous Man and worthy Martyr of Jeſus Chriſt, Archbiſhop* Cranmer. *See* Fox's *Acts and Mon. p.* 1488.

'*The Church of* Rome *Taught in the* 'beginning *a pure Doctrine; but after ſhe fell*

fell into the new Doctrine of Tranſubſtantiation, I marvel that any one could allow it if they knew it: But, whatever they bear the people in hand, that which they write in their Books hath neither Truth nor Comfort. Again p. 1325. ibid. *I am* [*ſaid* Huge Latimer *that worthy Martyr*] *Ignorant of things which I truſt hereafter to know, as I do now know things in which I have been Ignorant heretofore; ever learn, and ever to be learned to profit with learning. I thought in time paſt that the Pope was Chriſt's Vicar, had been Lord of all the World as Chriſt is: So that, if he ſhould have deprived the King of his Crown it had been enough, for he could do no wrong: Now I think otherwiſe. I thought in time paſt that if I had been a Fryer in a Coul I could not have been Damned, nor afraid of Death; and by reaſon thereof, I have been minded many times to have been a Fryer, namely when I was ſore ſick and diſeaſed: But now I behold my Superſtitious Fooliſhneſs. It were two long to tell you what blindneſs I have been in,*

'and how long it were e'er I could for-'sake such Folly, &c.

Reader, These two Instances (if there were no more) shew forth, that the best of Men are fallible and may err as I did, and be mistaken; as also the Humility of these two learned Prelates and worthy Martyrs are exemplary in their Christian acknowledgment thereof, and forsaking such a corrupted Church, infected with Idolatry and Superstition, which cleared them from the charge of Apostacy; and the same cause leads to the same thing: And if I once had a good opinion of the Quakers, you see these famous Men had as good, if not a better opinion of the Papists, who yet left them and forsook them as I did the Quakers; and for which I bless God, who put it into my heart to forsake such a manifest Heresie. Amen.

Obj. 2. *But say the Quakers in their Book* Judas and the Jews, *&c. p.* 78. But herein you shew your malice; for, had *G. F.* been a cursing Man, like *Muggleton*, &c. *Implying it somewhat pardonable then to write against the Quakers.*

Ans.

Anſ. *See their Book* Truth's Defence, *&c.* G. Fox's *words to Mr.* Camelford *a Miniſter, thus,* 'O thou filthy Beaſt, 'no Prayers can we ſend to thee, but for 'thy Deſtruction, thou Man of Sin and 'Enemy of Chriſt. —— O thou impudent 'and brazen fac'd; —— thou Hypocrite 'and Phariſee thou art damn'd openly.— 'Thou art in the Sorcery, in the Witch-'craft, and in the Adultery, and in the 'corrupt Seed, whoſe Bleſſings are Curſed. '—O thou ſlanderous Beaſt;—thou na-'tural Brute-beaſt:—and here I charge 'thee to be a Witch, and to bewitch the 'People.—Thou deaf Adder and Ser-'pent,—thou child of the Devil, Blaſphe-'mer and Enemy of all Righteouſneſs.—O 'thou falſehearted diſſembling Hypocrite; 'the Plagues of God are due to thee, and 'that is thy portion,—thou blind Sot,— 'thou dark Sot;—thy Torment is but be-'ginning, and ſo fare thee well: Thus far Fox. *Again, hear another of the ſame Fraternity, viz.* Ed. Burrow *in his works p.* 29, 30, 31. *In Anſwer to certain Queries ſent to the Quakers by one Mr.* Benner, Burrow's *Anſwer runs in this Channel,* viz. 'Thou art manifeſt what thou art, where

thou

'*thou art, and what Spirit thou art off:*
'*a Reprobate, a child of Darkneſs; the*
'*Light condemns thee and all thy Genera-*
'*tion* [*of Prieſts*] *Eternally we witneſs thee*
'*and all thy Generation to be in the*
'*Witchcraft and Sorcery,——for thou art*
'*Darkneſs it ſelf:—Here thou, full of all*
'*ſubtilty, haſt made manifeſt thy Poyſon*
'*and Enmity:—Here thou Jeſuit,—and*
'*thou Reprobate, ſee whether thou be'ſt*
'*not a blind ignorant Sot;—there thou*
'*accurſed art made manifeſt:—Here thou*
'*beaſt, to whom the Plagues of God are due,*
'*and upon whom his wrath muſt be accom-*
'*pliſhed: Here thou dark, blind Hypocrite,*
'*—thou dead Beaſt;—here thou polluted*
'*Beaſt;—here ſtop thy mouth thou Sorce-*
'*rer; O thou dark Beaſt and Conjurer,*
'*who art Querying with thy Conjuring*
'*words*, &c.

Reader, behold and be amazed! that this people ſhould blame any body for writing againſt them, when never did any write like themſelves; nor was Muggleton *a greater Curſer and Damner than* Fox. *The next I ſhall mention is their Learned* Fiſher, *who writing againſt* John Owen, Richard Baxter, Thomas Danſon, *and* John

John Tombs, *In his Book Stiled,* The Rusticks Alarm, *&c. calls and compares them to* ‘ *Lizards, Moles, Tinkers, Red-coats, Cowdung, Green-headed Trumpeters, Rare and* ‘ *Base, Wheelbarrows, Gimcracks, Whirlpools, and Whirlygigs, a Moon-calf, their* ‘ *Bell has no Mettle but the sound of a* ‘ *Kettle, capers about, quivers up and down* ‘ *like a blind Night-bat, Ragged, Torn,* ‘ *Thredbare, Tatterdemallions, malicious Ser-* ‘ *pents, Vipers, grinning Dogs, Jack-puddings,* ‘ *dunceable Darkness, gropable Blindness;* ‘ *—Then so many leaps of a Louse, to* ‘ *a Goose, Hedge-hogs, Fiery fighters;* Baxter *and* Tombs *as Twins that tumbled* ‘ *out of one Belly, the Womb of that Babylonish Bawd,* &c.

All which idle Drollery and ridiculous Nonsence is vindicated by W. Penn, *in his Epistle prefixed to this* Sam. Fisher's *Works, saying,* ‘ *It was so ordered by God's Provi-* ‘ *dence, that his* [Fisher's] *part fell to be* ‘ *most Controversial, in which to carry a* ‘ *clear Mind, and an even Hand, is very* ‘ *difficult: However allowing him, in some* ‘ *passages, the freedom of the Prophet* Eli- ‘ jah *against the Prophets of* Baal [1 Kings ‘ 18, 27.] *sometimes exposing absurd things by*

'by vulgar Terms and Proverbs to Deri-
'ſion, in the view of his ingenious Rea-
'der, he hath diſcharged himſelf as a con-
'ſcientious, fair, and learned Apologiſt, &c.

Now, if the Quakers will have allowance from the Prophets to vent this ſort of wild Gibberiſh, I hope I may take a little liberty to expoſe their abſurd Principles to the juſt abhorrence and deriſion of the People.

Obj. 3. *But ſome may ſay, was there no way to accommodate this Controverſy without this publick method; ſurely a more Amicable and Friendly way had been more ſutable to a religious Difference.*

Anſ. *It would be too tedious to recite the many and frequent offers that I have given them from time to time to meet me, and that according to the very words of their own propoſitions, but they would not; I have ſent them Summons after Summons, until at laſt I Summoned* 12 *of their Hearers to give me a meeting, but they would not; a Copy thereof is as followeth.*

A third Summons.

For Jo. Hubbard, Thomas Brewſter,
'J. Haws, Ed. Deeks, Jo. Peacock,
Jo.

'Jo. Cranwell, Jo. Carver, Jacob Ba-'ker, William Mead, John Knight, Sy. 'Birgis, Amb. Friend, *Hearers amongſt the Quakers, to bring forth* Sheba *the Son of* Bichri, 2 Sam. 20. *Alias* G. Whitehead *to ſtand to his own Propoſition, in his printed Sheet deliver'd to the Parliament* December 1693. *Entituled,* The Qua. Vind. *&c. p.* 4. *otherwiſe to give me a meeting your ſelves within* 20 *Miles of my Dwelling, and timely notice thereof; and then and there openly and publickly either juſtify your Teachers Books by Scripture proof, and if it be not poſſible for you ſo to do, then to condemn the Errors contained in them under your Hands, for the prevention of further controverſies thereabout; but if not, then know, that my hand will be heavy upon you, if God permit.*

July 20. 1696. Fr. Bugg, *Sen.*

But this being ſent to divers of them near 6 *Months ſince, and they will neither hear nor anſwer any propoſition how equal ſoever it be; tho' I have often wrote to them and ſpoke to them. Therefore I now proceed to lay their pernicious, as well as preſumptious, Errors further open; and in*

ſo

ſo doing I ſhall not ſpare them, nay, nor pity them, being wholly clear of them.

Obj. 4. *But if this had been ſooner, before they got to this heighth, and to this order and ſettlement, as to have their Claſſes, their Provincial Synods, their Anniverſary Synods and Councels, and the favour of the Government, it might happily have ſtopt their further growth, which now ſeems impoſſible.*

Anſ. *I grant their Hereſie is of long continuance, yet the* Arrians *much longer; which continued, as I have read, more than* 300 *Years; who thro' their ſubtilty got ſo much into the favour of the Government, as to get the Pulpit, and the excluſion of the Orthodox; yet they are diſperſed and withered away, and theſe have not yet been half a century, and their Errors more notorious: And 'tis my belief they will not remain the other half before they are exploded. Why then ſhould any be diſcourag'd in ſuch a work? The Pope and his Superſtitions have not gone on without many Teſtimonies againſt them. 'Tis ſaid that our famous* Wickliff, *an* Oxford *Scholar, has wrote more than* 200 *Volumns againſt his Errors and Innovations: And I hope we*

are

are not without ſome ſuch now in our famous Univerſities; who, as they become ſenſible of this Quickſilver Tribe, I mean New Rome; *and know where to fix upon them, and their inviſible Tenets, which at preſent they maſk under diſguiſe, owning in words, being examin'd, what in their Books they deny: For indeed, their Books are of two ſorts, carrying two contrary Faces. The one to the World, to decoy people, the other to their Friends to be read in their Meetings, inſomuch as 'tis hard to know a Quaker, who, as* Irenæus *ſaid in his third Book againſt Hereticks,* viz. *'Whil'ſt Hereticks ſpeak like the 'Faithful, they not only mean otherwiſe 'than what they ſay, but clean contrary; 'and by their Tenets full of Blaſphemy, 'they deſtroy the Souls of thoſe, who with 'their fair words ſuck in the poyſon of their 'foul Opinions, &c. And no marvel (ſaith St.* Paul) for Satan himſelf is transformed into an Angel of light: therefore it is no great thing if his miniſters be alſo transformed as the miniſters of righteouſneſs, whoſe end ſhall be according to their works, 2 *Cor.* 13. 14. *And for our pattern we have the famous* Wickliff, *who*

pav'd

pav'd the way for great Luther *in* Germany, *who was wonderfully carryed on, even as upon Angels Wings; which made the Papists rave and roar, fret and fume; calling him Apostate, Self-condemn'd Apostate; insomuch that all Mens minds stood (as it were) upon their tiptoes to see the issue of Pope* Leo's *rage; and brave* Luther's *courage, who went on undauntedly writing many Books, until he finished both his Days and Testimony, of whom* Beza *said,*

Rome tam'd the World, the Pope tam'd *Rome* so great;
Rome Rul'd by power, the Pope by deep deceit.
But how more large than theirs was *Luther's* Fame,
Who with one Pen both Pope and *Rome* doth tame.
Go fictious *Greece*, go tell *Alcides* then,
His Club is nothing to great *Luther's* Pen.

Jan. 18. 1697. Fra. Bugg, *Sen.*

The

A BRIEF HISTORY OF THE Rise, Growth, and Progress OF Quakerism;

With a modest Correction of the General History of the Quakers, writ in Holland *by the Learned* Croese, *Anno* 1696.

The PROLOGUE.

WHen I first heard of the said History, I thought it might have spared me this Labour; hoping it would have given an impartial Account; not only of the coming in of that Sect, of the names of the Persons, of the places of their abodes, of their Handicraft professions, of their tumultuous behaviours, of their belching

ching out their Defamations, and ſcurrilous Languages to Magiſtrates and Miniſters, and of their frequent diſturbing the Churches, and contemning the Ordinances of Chriſt and all Inſtituted Religion: *But alſo* the ways and methods by which Quakeriſm have grown and increaſed, and prevailed to this heigth it is now arrived at: But when I came to view it, and ſeriouſly to conſider the Contents of it, as I find it in many things very well done, with reſpect to the former particulars, and thereby will ſpare me ſome pains and coſt; ſo with reſpect to the latter, *viz.* to ſet forth their pernicious Doctrines, their horrible Blaſphemies, their diſſembling Cheats and religious Frauds; [by which they have not only deceived Thouſands, but almoſt perſwaded many well meaning and worthy Gentlemen to have a better eſteem of them, and their Tenets, than they deſerve] I found it very deficient, *viz.* In ſhewing the methods by which they have riſen, and their Hypocriſie and wretched ways by which they have ſpread their blaſphemous Errors, and pernicious Principles, and how they have unchurched all but themſelves; and thereupon it ſeemed to me, that the ſaid Hiſtory rather tends to ſtrengthen them in their Errors, then to help them out of them; for it bends too much to the left hand, and reflects on our Engliſh Magiſtrates as Perſecutors, and on our Church as not well diſciplined; which I charitably preſume, was occationed by that Learned Authors giving too

too much credit to the Books and Manuſcripts, and his converſation with ſome of them, for ſaith he, p. 5. 'Since therefore I have had the 'fortune of a long time to be familiarly ac- 'quainted, and much converſant with theſe 'men call'd Quakers, and that in many places, 'and beſides, many of their Writings and Ma- 'nuſcripts, of which ſome are in print, ſome 'not, having fallen into my hands I thought 'it would be an acceptable Enterpriſe to write 'upon this Subject, leaving it for every Man 'to judge as he thinks fit, of their Actions, 'Tenets, *&c.*

And ſince I find the ſaid Hiſtory as above obſerv'd, to be deficient in the main Part, at leaſt, in many main Points, I ſhall write ſomething by way of Correction, which I hope neither he, nor any other indifferent Perſon will take amiſs, ſince I pretend to have as much experience and knowledge of the Quakers as he can pretend too, having the misfortune to be many Years converſant with them and their Teachers, as alſo the good fortune to know their Methods, to have of their Writings and Manuſcripts by me, ſome in print, ſome not, whereby I have been able to detect them, and to confute their Errors; and ſo I ſhall leave it to every Man (as he ſaith) to judge as he pleaſeth of their Actions, Tenets, Cuſtoms, way of Church-Government, and principles of Religion, and Doctrine, which I ſhall produce from Book and Page of their moſt Authentick Authors.

First then, that it may appear I have reason to know the Quakers as well as this Learned Author, and thereupon as warrantable a Motive to write on this Subject: In the Year 1657. I went first amongst the Quakers; and in 1659. became one of their Society, and continued amongst them about 25 years; and since that time I have been a narrow observer of them, and much acquainted with many of them: I have near 300 of their Books by me, besides Manuscripts and old Records; and besides all this, I was Clark to their Monthly and Quarterly Meetings for the Isle of *Ely* and County of *Cambridge*; at *Haddenham*, *Sutton* and *Chatterise*, for about 16 years and more, in all which Service I served *gratis*, without Sallery, as others had. My House was a place of Entertainment for their Teachers for many years together: I suffered Imprisonment at *Ely* and *Nisiech* for their cause, in which I was then Embark'd 3 Years and about 4 Months: I suffered the loss of more than a hundred Pounds for Meeting contrary to an Act of Parliament, made the 22 King *Charles* II. besides many other affairs in which I was concern'd whil'st with them: Sometimes chosen to go to *London*-Meetings, sometimes chosen to end some differences which happen'd amongst us, sometimes to assist in Marriages, about settlements of Estates in that case, as in the Instance of *William Read* Widower; and the Widow *Brewster* of *Brund*, and divers others, as *Stephen Clackson*

Clackson and the Widow *Young*; I ſay put all together, and I think I may venture upon my own experience, to ſay as much as the Author of the ſaid *Hiſt.* and yet notwithſtanding, I ſhall not impoſe upon my Reader; but in the main of what I ſhall write, I ſhall prove from matter of Fact, and then, as he ſays, ſhall leave every one to judge as he thinks fit, being at all times ready to appear and maintain what I write according to *G.W.*'s own propoſition in his printed Sheet, ſtiled *The Quakers Vindication*, &c. And when I meet Mr. *Croeſe* I ſhall go along with him, in this Hiſtory, as far as he goes my way, and when he turns aſide to the right Hand or to the left, I ſhall part friendly with him, and deal kindly by him as we us'd to do to ſtrangers. But ſince his Book came over the Water and reflects upon the Government, Implicitly charging the Magiſtrates with the crime of Perſecution, a thing they are much averſe to; I ſhall therefore endeavor to Rectifie it, and ſhew him 'tis not perſecution, but proſecution; and to ſhew that I am not alone in this matter, I received a Letter wrot by a dignifyed Clergy-man of the Church of *England* to a Neighbouring Miniſter. An Abſtract thereof is as followeth, *viz.*

Worthy Sir,

'Since I had the happineſs of your good 'Company here, I read over the general Hi- 'ſtory of the Quakers which came from *Hol- 'land*, I find it wrote ſo much to the advan-

'tage of that peſtilent Sect, and ſo much 'to the diſadvantage both of the Govern-'ment and Church of *England*, that I think 'it neceſſary to be again done by ſome other 'hand, whom we may confide in for a bet-'ter performance of it, and I know none, 'better fitted for it [reſpecting matter of fact] 'than your Neighbour, Mr. *Bugg*, and I doubt 'not but with your Aſſiſtance, he may be a-'ble to give the World ſatisfaction in this 'matter. I earneſtly deſire you would per-'ſwade him to it; and in Truth the daily 'growth of that Sect makes it neceſſary to 'have it thorowly laid open, that Men may 'thereby be warned the more to beware of 'it: This will be a Service to God and the 'Church.

Your humble Servant.

And ſo I enter upon my Work.

SECTION I.

The Reaſon of their Name.

G*Eorge Fox* was born *Anno* 1624. in a Vil-'lage call'd *Draton* in *Leiceſterſhire*; his 'Father's Name was *Chriſtopher Fox*, his 'Mothers Name *Mary*, who gained their Li-'ving by Weaving. This *George* afterwards 'learned the Trade of a Shoomaker, and 'wrought Journy-work with *George Gee* of *Man-*

'*Manchester*, who having gained so much 'Learning as that he could read print pretty 'well, but writing he could read but little 'of, neither could write except very rudely. 'And this was the only piece of Learning he 'attained too all his Life long: For neither 'then nor any time after did he apply him-'self to any Liberal Study: So that he not 'only knew no other Language, save his 'Mother-Tongue; but even in that he was 'so little expert, and so ill qualified, either 'for Speaking or Writing, all the whole course 'of his Life; that what he understood per-'fectly well, he could not explain or inlarge 'upon, in any tollerable good *English*, and 'far less could he deliver it in Writing: And 'this I thought worth the remarking, because 'a great many Books are extant in *Geo. Fox's* 'Name, writ not only in Letters of English 'but also in Latin, and interlarded with Sen-'tences of many other Languages which are 'but little known to the learned World, which 'whether it was an effect of simplicity in him, 'or of his Ambition and Ostentation I will 'not determine, only 'tis plain he had not 'the gift of Tongues, p. 10. The Quakers 'Doctrine is for a great part of it New, or 'taken from some Ancient Opinions con-'demned and rejected by the Church, which 'have lain so long dormant, are revived a-'new by them; and as to the rest 'tis a medly 'or hotch-potch diametrically opposite to that 'of ours, and their manner of Life so singu-

'lar from all Chriſtians as poſſibly can be:
'And theſe are the Tenets they have ſo bu-
'ſily ſpread both at their firſt riſe, and in
'the further progreſs of the Sect; and all
'that are capable of Speaking or Writing, do
'diligently apply themſelves in all places, to
'the Explaining, Defending and Propagating
'their Doctrines, inveighng and railing againſt
'the contrary opinions in others, with as bitter
'and reviling expreſſions as they can invent.
'And ſuch their accuſatory Libels they diſperſe
'abroad into all Countries, p. 11. The O-
'riginal Mother and Nurſe of the Quakers
'is *England*, a Country once famous, for Ba-
'niſhing and Extirpating Hereſies, now the Seat
'and Centre of all manner of Errors, p. 25. Nay
'when their Number increaſed they became
'bolder, going into Peoples Houſes when not
'invited, intruding themſelves into company,
'Litigiouſly ſtarting Controverſies. Thus
'would they *belch* out ignominious Reproa-
'ches and Slanders againſt Religious Men;
'and eſpecially the Miniſters of Churches, p. 26.
'And now would they publickly appear on
'the High-ways, in the Market-places, yea
'enter into Churches and that boldly too;
'finding fault with the Diſcourſes and Prayers
'of the Miniſters, diſparaging and defaming
'them and their actions with all manner of
'Inſolence and Impudence, p. 32. Charging
'them to Preach only for love of Lucre and
'Reward. But in all theſe controverſies he
'[*George Fox*] never conſidered how near of
Kin

'Kin his own caſe was unto theirs; for tho' 'he pretended to take all this pains and trou- 'ble in running about to Preach Gratis, yet 'thoſe he Preached to, ſupplyed his neceſſi- 'ties before he ask'd it of them, at leaſt-wiſe 'he never was denyed the Liberty of coming 'uncall'd for (as the Flies) and like (Mice) 'feeding upon others Proviſion, *&c.*

Thus far Mr. *Croeſe* hath given a very fair account (tho' not from their Manuſcripts I preſume) and true it is, with reſpect both to their riſe and progreſs in every particular; as *1ſt.* their Cenſorious way to accuſe, condemn, and ſet at naught all Chriſtians. *2dly.* That their Doctrine is either new, or ſome old Hereſie revived and new vampt. *3dly.* That their Religion is a meer hotch-poteh, diametrically oppoſite to the Chriſtian Faith. *4thly.* That their very buſineſs has been to rail on others; to *belch* out ignominious Reproaches and Slanders, defaming them both Inſolently and Impudently. *5thly.* That they banter other Miniſters for taking Rewards, whil'ſt they themſelves, like *Flies*, and *Mice*, come uncall'd for, feeding upon others Proviſion. *6thly.* That it cannot be denyed but that this grand Hereſie had its firſt riſe in *England*, &c. whoever reads *The Snake in the Graſs*, &c. Mr. Falo's *Quakeriſm, no Chriſtianity*, &c. may ſee every Point Confirmed.

Se tion

SECTION II.

The Time and Place of their Riſe, and the occaſion of their growth. The Hiſtorians miſtake. The Quakers prov'd Blaſphemers out of their own Mouths.

IN the Year 1650. *G. Fox* and *John Fretwell* went into the Church of *Darby*, and uttered divers Blaſphemies, and pernicious Principles, for which he was examin'd by Mr. *Jer. Bennet*, from one of the Clock till nine at night, at laſt ſent him to the Houſe of correction as a Quaker, and was ſo rightly call'd as not deſerving the Name of a Chriſtian. A Copy of the ſaid Mittimus is as followeth, *viz.*

Mr. Bennet *was the firſt that gave them the Name Quakers* 1650.

To the Maſter of the Houſe of Correction, in Darby, *greeting.*

'We have ſent you here withal the Bo-
'dies of *George Fox* late of *Manſfield* in the
'County of *Nottingham*, and *John Fretwell*,
'late of *Stanſly* in the County of *Darby*. Huſ-
'bandman, brought before us this preſent
'Day, and charged with the avowing, uttering,
'and broaching of divers Blaſphemous Opi-
'nions contrary to a late Act of Parliament,
'which

'which, upon their examinations, they have 'confeſſed. Theſe are therefore to require 'you forthwith, upon ſight hereof, to receive 'them the ſaid *G. F.* and *J. F.* into your cu-'ſtody, and them therein ſafely to keep du-'ring the ſpace of ſix Months, without Bail 'or Mainpriſe, or until they ſhall find ſuffi-'cient Sureties to be of the good Behaviour, 'or be thence deliver'd by Order from our 'ſelves; hereof you are not to fail, given un-'der our Hands and Seals this 30*th.* of *Octo-'ber* 1650.

Jer. Bennet
Nath. Barton

Upon the like Crimes, there was a Petition not long after by the Gentlemen, *&c.* of the County, as Quoted by *George Fox*, in his Book ſtiled *Saul's Errand to Damaſcus*, &c. And by reaſon the Author of the *Gen. Hiſt.* is pleaſed firſt to mention it, and then excuſe the Quakers, to whom he had not long before given their due correction. Firſt reciting the principal part of the ſaid Petition. *Gen. Hiſt.* p. 103. ſaith. 'But yet, as they left 'nothing that was objected againſt them with-'out ſome Anſwer, ſo did they alſo confute 'this (Petition) in their Writings, in ſuch a 'manner, and with ſuch Reaſons, that it 'was very apparent that they were wicked 'Men who invented theſe things, and that thoſe 'who believed them were Fools, excepting 'the Propheſies of *Milner*, the vanity of whoſe Words

'Words they willingly acknowledg'd and re-'proved —— and overthrew these Char-'ges, &c.

Now if the said Historian had the said Book *Saul's Errand*, &c. not by him, he is to be born with; if he had it, he deserves correction; and that the state of the matter may be clearly seen as it is, I will transcribe the Petition, their Charges in the Petition, and their Answers to the said Charges, and all of the Quakers Writing and Printing. And when I have thus done, I doubt not but it will appear, that they have rather own'd the Charges than denyed them; and that instead of confuting, they are still most obnoxious to them: And that there is no apparent Reasons given why they were wicked Men that charged the Blasphemies upon them, nor Fools that believed it, *viz.*

To the Right Honourable the Council of State; the humble Petition of several Gentlemen, Justices of the Peace, Ministers of the Gospel, and People within the County.

Sheweth,

'That *George Fox* and *James Nayler* are 'Persons disaffected to Religion, and the 'wholsome Laws of this Nation; and that 'since their coming into this County, have 'broached Opinions tending to the destruction 'of the Relation of Subjects to Magistrates, 'Wives to their Husbands, Children to their

'Pa-

'Parents, Servants to their Maſters, Con-
'gregations to their Miniſters, and of People
'to their God † and have drawn
'much People after them, ma-
'ny whereof, Men, Women and
'Children, at their Meetings, are
'ſtrangely wrought upon in their
'Bodies, and brought to fall,
'foam at the Mouth, roar and ſwell in their
'Bellies; and that ſome of them affirm them-
'ſelves to be equal with God, contrary to
'the late Act, as hath been atteſted at a
'late Quarter Seſſions holden at *Lancaſter* in
'*October* laſt, and ſince that time acknow-
'ledged before many Witneſſes, beſides ma-
'ny other dangerous Opinions, and damna-
'ble Hereſies, as appear by a Schedule here-
'unto Annexed, *&c.*

† *Indeed Mr.* Croſe *in the foregoing recital tacitly ſays the ſame.*

'May it therefore pleaſe Your Honours,
'upon conſideration of the Premiſes, to pro-
'vide a Remedy, as to your Wiſdoms ſhall
'ſeem meet, that ſome ſpeedy courſe may
'be taken for the ſpeedy ſuppreſſing theſe
'Evils.

And your Petitioners ſhall ever pray, as in duty bound.

1. Charge, *That* George Fox *profeſſed and avowed that he was equal with God.*

Defence, It was not ſo ſpoken as *Geo. Fox* was equal with God, but the Father and the Son is one, *I and my Father are one*; and where the ſame is revealed this is witneſſed.

Let

Let the same mind be in you that was also in Christ Jesus, who being in the Form of God, thought it no Robery to be equal with God; and *this I witness* to be *fulfilled* for the same Spirit where it is, is equal with God, and he that hath the same Spirit that raised Jesus Christ, *is equal with God.*

Observa. Mark Reader, here is the Charge that's Blasphemy; you do not hear him deny it, only he brings in an Equivocation like *G. W.*'s It is not spoken of *George Fox* who then is that? *He*, I say, who is this? *He*, if not *George* that *Hath*, for *He* and *Hath* are but the Relative and the Verb. It cannot be meant here, that the *Spirit of God* is equal; no, it is, and *He*, the Man that *hath* the Spirit which raised Jesus Christ *is* equal with God: 'Tis prov'd Blasphemy beyond all the Quakers Glossing.

2. Charge, *That* George Fox *professed himself to be the Eternal Judge of the World.*

Defence, He that was a Minister of God said, that the Saints should Judge the World, yea Angels: Herein they do shew themselves to be no Ministers of God.

Observe, The Charge is confess'd, and the Ministers, who handed the Petition, condemned as no Ministers of Christ, for that they will not allow *George Fox* to be the Eternal Judge of the World.

3. Charge, *He said he was Christ, the Way, the Truth, and the Life.*

De-

Defence, The old Man cannot endure to hear the new Man ſpeak, which is Chriſt; and Chriſt is the Way, and if Chriſt be in you, muſt he not ſay, *I am the Way, the Truth, and the Life.*

Obſerv. 1. The Charge is Blaſphemy. 2. 'Tis not denyed, but fairly owned; and the Petitioners juſtified to be wiſe and good Men, and not wicked Men nor Fools.

4. Charge, *That* George Fox *ſaid, whoſoever took a place of Scripture and made a Sermon of it, and from it, was a Conjurer, and his preaching was from Conjuration.*

Defence, And all that do ſtudy to raiſe a living thing out of a dead, to raiſe the Spirit out of the Letter are Conjurers, and draw Points and Reaſons, and ſo do ſpeak a Divination of their own Brain, they are Conjurers and Deceivers, and their Teaching is from Conjuration, which is not ſpoken from the Mouth of the Lord, *&c.*

Obſerv. What contempt is here thrown upon the Scripture, and upon all the Servants of God, who from the beginning of the planting of Chriſtianity, have frequently read the Scripture in the Churches, and ſometimes have expounded a Chapter, and Catechized, *&c.* And frequently have taken a portion of Scripture and open'd it, and held it forth to the People? What ſignifies the Quakers vindicating the Martyrs; printing a Book in Folio, Entituled *The Spirit of the Martyrs revived*, &c. 'Tis not reviv'd in the Quakers ſurely,

ſurely, when they thus condemn them and their practice, and condemn all Miniſters of the Chriſtian Faith as Conjurers, Diviners, *&c.* This I would ask *G. W.* whether theſe following Martyrs and Miniſters were Conjurers and Deceivers? *Viz. Cranmer* Archbiſhop of *Canterbury*: *Ridly* Biſhop of *London*: *Latimer* Biſhop of *Worceſter*: *Hooper* Biſhop of *Gloceſter*: *Bradford* Prebendary of St. *Pauls*: Dr. *Taylor* Parſon of *Hadly*: I ſay, were theſe and their Brethren which took places of Scripture and Preached from them with the Aſſiſtance of God's Spirit accompaning the Ordinance, all Conjurers and Diviners?

5. Charge, *That* Fox *ſaid the Scriptures were Carnal.*

Defence, The Letter of the Scripture is Carnal.

Obſer. This contempt is confeſſed, *&c.*

6. Charge, R. Hubberthorn *ſaid that Chriſts coming in the Fleſh was but a Figure.*

Defence, As he is held forth in the Scripture Letter without them, as in the Fleſh without them; he is their Example or Figure which is both one.

Obſer. Then Chriſt in the days of his Fleſh was but a Figure; his Death and Sufferings a Figure; his Reſurrection and Aſcenſion a Figure of the Quakers Light within them; his Death within them; his Crucifixion and Reſurrection within them: This is perfect Blaſphemy, and infallible Quakeriſm.

Charge

7. Charge, Ja. Milner *profeſſeth himſelf to be God and Chriſt, and gives out Propheſies that the day of Judgment ſhall be the* 5th. *of* Novem. *next; that there ſhall never ſit Judge more at* Lancaſter; *that he muſt e'er long ſhake the Foundation of the great Synagogue* i. e. *the Parliament*, &c.

Defence, George Fox ſaid; as for *Ja. Milner*, tho' his Mind did run out from his Condition, and from minding that Light of God which was in him, whereby the World takes occaſion to ſpeak againſt the Truth, and many Friends ſtumble at it, *yet there is a pure Seed in him.*

Obſer. I am the longer on this Head becauſe it contains all the Pillars upon which Quakeriſm ſtands, *Gen. Hiſt.* p. 103. ſay theſe Words were denyed; there is not a word of reproof, like that of the Apoſtle, who has bewitched you? Not a word of condemning his Blaſphemy, but all is huſh'd, *he had a pure Seed in him.* I write the more for Mr. *Croeſe* his ſake, that he may ſee, and in ſeeing may correct the Quakers for their falſe Information.

8. Charge, Leo Fell *ſaid that Chriſt had no other Body but his Church.*

Defence, There is one Body and one Spirit, even as ye are called, *&c.*

Obſer. John Whitehead, Joſhua Coal, and as many of them as have ſpake honeſtly what they believe, have ſaid and wrote the ſame.

Read the Gen. History of the Quakers, p. 102. 103. where the Historian is pleased to say, the Quakers left nothing unanswer'd: They confuted these Charges of Blasphemy, with such Reasons, that it is apparent (saith he,) they are wicked Men that said so, and Fools that believed it, altho' the very Man *Geo. Fox* himself, gives the whole Relation: And I affirm, there is not one Charge answered or taken off as it ought to be, but rather all confessed: I must confess *G.W.* I believe is asham'd of his Brother *Fox*, and of his Brother *Milner's* Blasphemy; but yet cannot, nay, will not condemn the Book; they have said it and will stand to it, which puts me in mind of a story I once heard of a Woman whose Son was going out Apprentice, even at the Door; hold said his Mother I have something to say, pray have a care of Lying, yea said the Son; ay said She my Son, I charge you not to tell a lye, and the Lad going out, stay Son said the Woman, I say again, be sure you do not tell Lies, but if it happen at any time that you do tell a Lye, besure you stand in it, and so farewel.

The Quakers say in print, that he that hath the Spirit that raised Jesus Christ is equal with God; *He* yea *He*, the Man; and all the Quakers that hear of this Book, I am perswaded [because the World's People have got it] would wish it were burnt; yet for a thousand Worlds they would not have the

the World know they burn it, ſo beloved a Point is Infallibility.

The Quakers ſay in print, that 'tis Conjuration to ſpeak out of the Scriptures, and not a Quaker is to be found that will condemn it.

George Fox ſaid he was before all Languages were, and not a *Foxonian* Quaker in *England* will condemn it.

George Fox ſaid that neither He nor his Name was known in the World, not a Quaker found to deny it.

George Fox ſaid he heard the Thundering Voice from Heaven ſaying, I have glorifyed thee, and will glorify thee again; but not a Quaker found to condemn this Blaſphemy.

George Fox ſaid he was Chriſt, the Way, the Truth, and the Life; not a Quaker found to condemn it.

Edward Burrow ſaid that the Sufferings of the Quakers are greater, and more unjuſt, than the Sufferings of Chriſt, his Apoſtles and Martyrs; not a Quaker found to condemn this Book. I except the late ſeparate Quakers both in *England* and *America*.

I could enumerate a hundred Blaſphemies like theſe, but the Quakers cannot condemn one. Thus did Quakeriſm riſe, thus did it grow, and by theſe principles hath it taken a deep root, and made a large progreſs: Theſe principles are Antichriſtian, they are Antiſcriptural. Oh! that theſe poor deluded People would once come to conſider of them, and condemn them: If not, my Hand ſhall

not ſpare, nor my Eye pity, neither will I keep back any thing that may diſcover their dangerous Errors: Who knows but their Children may ſee, and ſeeing may abhor theſe moſt horrible Blaſphemies.

Fox's Journal is full, take a Taſt of them as followeth. p. 37. Wife (ſaid the Goaler) I have ſeen the Day of Judgment, and I ſaw *George Fox* there, and then going to *George* ſaid, I have been as a Lyon to you, but now I ſhall be like a Lamb.

Obſer. And great reaſon for it; for *Geo. Fox* whether the poor Goaler knew it, before he ſaw the Judgment day and *Fox* there; I ſay whether he knew it, he ſaid he was the Eternal judge of the World, and therefore it was time for the Goaler to come to him Trembling, as the Goaler came to *Paul* and *Silas* Trembling, p. 45. A Trooper at Church heard a Voice from Heaven, go to my Servant [*George Fox*] for direction, ſo I [ſaid *Fox*] ſpake to his condition, and his underſtanding was opened. Again, *Fox* ſaid p. 47. that he ſee the Heavens opened, and p. 55. *&c.* Thus have his Editors laid a Foundation for the Youth at *R. Scories* School to believe the *Fox* was an Angel; and p. 60. it was a dreadful thing to hear the Man was come with his Leather Breeches, meaning himſelf.

Reader, I muſt mention theſe things if I perform what I promiſed, to give a Relation of the Riſe, Growth, and Progreſs of Quakeriſm: And ſurely the Papiſts Legends are not more

more ſtuft with counterfeit Miracles, and Self exaltations, and horrid Blaſphemies, read p. 57. 63, 202, 50, 18. of *Fox*'s Journal.

And now I return to the *Gen. Hiſt.* to hear what news from *Holland*, touching the Riſe, and Progreſs of Quakeriſm.

SECTION III.

The Ring-leaders of their Sect: Their early applying themſelves to the Powers, the Parties and Diviſions amongſt them.

GEN. Hiſt. p. 136. 137. 'They addreſs themſelves to the Supreme Aſſemblies '(*i.e.* Parliaments) of the Nation, and ſet 'forth in their Petitions 140 Priſoners, *&c.* 'That 21 had dyed in Priſon, in demonſtra-'ting of which, they could not yet leave off 'their old way of Accuſation, as well by con-'cealing their greater Crimes and more no-'torious Offences, that had brought many of 'them under that confinement, as by aggra-'vating too much the many Evils which they 'Suffered, and oftentimes taking and ampli-'fying a little ſcratch, a pinch, a blue Spot 'for a grievous Torment, and bloody Wound; 'which two things ſeems to me may well be 'obſerved in moſt of the Monuments of the 'Quakers, which they have left of their Suf-'ferings; for, indeed, I cannot allow that

'these Quakers have been so often used, as 'that they were left half dead; for no ex-'ample can be produced of any of their deaths 'the same Moment, or in a short time after. 'Again, p. 117. They made it their business to 'defame and heap up scandalous Reproaches 'upon the Credit, Fame and Reputation of the 'Magistrates and Pastors of the Church, in 'those most bitter Letters to their Friends; 'and such practices as these did the Quakers 'extol as Noble doings, and Glorious actions, '&c. Again, p. 97. And others in their Ser-'mons and Libels cast all manner of Reproa-'ches upon those Magistrates before all Men, 'and imprecated all Evils upon them, and as 'it were, pronounce them by the command 'of God; forgetting the Monitor and Author 'of that saying; that we should daily con-'fess our own Failings, and love our Enemies.

In which relation I find the Historian very partial; for certainly, never did People amplifie their Sufferings, and conceal their own Crimes, like the Quakers; never so Insolently defame both Magistracy and Ministry, and extol themselves and their actions like the Quakers. And that the World may see Mr. *Croese* is in the right, I shall cite some few Instances of the Titles of their Books, as a demonstration to confirm what Mr. *Croese* hath said, with some little matter out of some of them, as well as some observations upon them: But I cannot enlarge least I swell my Book beyond my intention, which is only to

shew

ſhew by what means Quakeriſm hath Advanced, *&c.*

Burrow's Works p. 223. *A juſt and lawful Tryal of the Miniſters of this Age, by a perfect proceeding againſt them; and hereby they are righteouſly examined, and juſtly weighed, and truly meaſured and condemned, to diſagree and be contrary to all the Miniſters of Chriſt in former Ages; and to agree and concur with all the falſe Prophets and Deceivers, in their Call, in their Maintenance, and in their Doctrines, Converſations, and Practice; and being brought to the Bar of Juſtice, are truly charged and legally proved upon them, and found guilty,* &c.

I forbear to recite their proofs, but by the Title aforeſaid 'tis eaſie to ſee their Inſolence, Impudence, and Arrogancy: That a diſſenting People ſhould thus Arraign, Try, and Condemn the national Miniſtry to be contrary to all the Miniſters of Chriſt, and to agree and concur with all the falſe Prophets and Deceivers. This is ſuch a Charge as is worthy obſervation; and yet if they be Arraigned, oh! how they take it? Witneſs their Books againſt me for Arraigning them, *&c.* next *Burrow's Works*, p. 523. 'why, they 'ſee that the wicked Clergy's Intereſt is more 'proſpering than the juſt freedom of the Peo-'ple: And this I ſay unto you (the Parliament) 'in the Name of the Lord, that whil'ſt that 'Intereſt of the Prieſthood is ſo much favour'd 'and defended you can never proſper, nor 'the Nations be happy under you; for it is

'one of the greateſt Oppreſſions this day of 'the Nation, the maintaining and upholding 'of this Miniſtry by Tythes, and the very 'Land groans under the Oppreſſion of this 'Church and Miniſtry, which lies as a hea- 'vy burthen, both upon Perſons and Eſtates, 'and Conſciences of many good People, even 'of your deareſt Friends: Their own doings 'are a ſufficient Teſtimony of the malice of 'their Hearts againſt you, and all good Men 'in the Nation; yet nevertheleſs ſome of you 'ſeem to ſhut your Eyes, crying up your 'Godly Miniſters; and thus are you blinded 'and ſee not were the Cauſe lies of your 'interruptions; I ſay 'tis the favouring of that 'Intereſt which ſtops the iſſue of good things, 'and while you oppreſs peoples Perſons, E- 'ſtates, and Conſciences to uphold this Mi- 'niſtry and Prieſthood aforeſaid, the Lord 'ſhall never proſper you, nor make the Nations 'happy under your charge; wherefore I do 'ſay unto you, it is high time for you to 'lay aſide the Intereſt of this oppreſſing Cler- 'gy ſo much levened of the Whore of *Rome*; 'your ſelves do know that the Spirit of the '*Romiſh* Clergy was in the late Biſhops, which 'you caſt out for their wickedneſs, and the 'very Spirit of thoſe Biſhops is entered into 'theſe Prieſts, and bears Rule in their Hearts, 'and thus by ſucceſſion, hath the Whore of '*Rome* levened the Clergy of *England*. There- 'fore clear your ſelves; do not any longer 'Drink the Whores Cup, neither be you car-

riers

'riers of her, and leave this falſe Church and 'Miniſtry to themſelves; for while you main-'tain and uphold this Miniſtry, Church and 'Worſhip, you do but cauſe People to drink 'the Whores Cup; and you are but them 'which carry the Whore, *viz.* the falſe Church, 'and this is plain dealing to tell you the truth, 'whether you will reject it or receive it: 'Wherefore caſt them off, and let them not 'lurk under your Wings, for one day they 'will rebel againſt you, and another day flatter 'you; and for a ſeaſon they will ſhew forth 'much love and kindneſs to you in Hypocri-'ſy; you had better be in a juſt oppoſition 'againſt them, than in an unjuſt peace with 'them. I know it appears to many of you 'a thing very hard to be born; what! to for-'ſake our Godly Miniſters think ye? to hear 'tell of laying them aſide is an amaſement to 'ſome of your minds; was it not the ſame 'concerning the King and Biſhops? Was it 'not as much terrible to him and his Lords, 'and Councils to think of the overthrow of 'the then called Godly Fathers and Bi-'ſhops; but better had he caſt them off and 'ſaved himſelf, than to have periſhed with 'them; for I tell you again, that the very 'Spirit of the old Idolatrous Biſhops is ente-'red into the Hearts of theſe Men, and there 'is as great a meaſure of Tyranny and Injuſtice, 'and Abomination lying upon theſe, as once 'was upon the Biſhops; and theſe are no 'leſs free from the abomination than they were,

were, and these are nigh as ripe for Vengeance, 'Sc. *Burrows Epistle*, &c. And the word of the 'Lord we sounded and did not spare, & caused 'the deaf to hear, and the blind to see, and the 'dread of the Lord went before us and be-'hind us, and terror took hold on our Enemies. 'And first of all our mouths were opened, and 'and our Spirits filled with indignation against 'the Priests and Teachers, and with them 'and against them we first began to War, as 'being the causers of the People to err, and 'the blind leaders that carried the blind into 'the Ditch; and against them as the Foun-'tain of all wickedness abounding in the Na-'tions, and as being the issue of Profaness, and 'against them we cryed, shewing unto all these 'People that they were not lawful Ministers 'of Christ, but Deceivers and Antichrists; and 'we spared not publickly, and at all seasons, 'to utter forth the Judgments of the Lord 'against them, and their Ways, and their 'Churches, and Worships, and Practices; 'and this was our first Work we entered up-'on, to thresh down the Deceivers and lay 'them open, that all People may see their 'shame and come to turn from them.

Reader I gave you an account of their Rise, and when, and now of their Progress, and how. These are the Sayings of *Edw. Burrow* the Quakers great Prophet; spoken about 1658. by the motion of *Edward Burrow's* Spirit, and reprinted by the order and approbation of *George Whitehead*, *Geo. Fox*, *Josh. Coal*, and others of their Teachers, *Anno* 1672.

at

And the whole community own, ſtand by, and at all turns are ready to defend my Lord chief Juſtice *Burrow's*, who you ſee, firſt by a *juſt* and *lawful Tryal* hath *arraigned* and *condemned* the Clergy by wholeſale, and for a crime, if it were true, would deſerve it too, tho' not from them, *viz.* being contrary to all the Miniſters of Chriſt, in all things, and according to all the falſe Prophets and Diviners in all things; oh dreadful! You ſee alſo their Petition to the Parliament, it needs no comment; they plead heartily againſt the Clergy, againſt their Intereſt, againſt their Tythes; they tell the Parliament they can never proſper, if they do not throw off the wicked Clergy; leave them to themſelves, ſtand in a juſt oppoſition to them; that their firſt Work was to make War againſt the Clergy, as the Deceivers of the Nation, the Iſſue of Prophaneſs, yea, the Fountain of *all* Wickedneſs; and with them, and againſt them they firſt began to War; for their Mouths were filled with indignation againſt them [I believe them;] and in all Places, publick and private; in Churches, in Markets, on the high Ways, and in private Meetings; oh how did they lay them open? But Reader give me leave to inſiſt now largly on this Head, it being the Quakers Maſter-piece.

Burrow's *Works* 846. *Antichriſts Government detected; Dedicated to all the Rulers*, &c.

'Now I come to declare who are true Judges 'of Hereſie and Hereticks; None are able to 'diſcern of Hereſie, nor to Try and Judge rightly

'rightly who are Hereticks; none but they '[I say] that have the infallible Spirit of God 'in them to guide them, and have infallibili-'ty and perfect certainty of Judgment and 'Knowledge in that case of Heresie: None 'else, I say, are rightly able to judge who 'are Hereticks; But such as have the infalli-'ble Spirit of Christ, and are infallible and 'certain in their judgment, these only, and 'none else, are able to judge; they only are 'competent judges in this case of Heresie, and 'who are Hereticks. It is but out of Envy, 'if they have not the infallible Spirit of God, 'and infallibility of Judgment to discern by, 'for no Man can justly judge another in the 'matter of Heresie, as a Heretick by their 'own Thoughts or Suppositions, for the judg-'ment in that matter must be Just, Equal, 'Holy, and True, and only by the Spirit of 'Jesus Christ which is infallible, and gives in-'fallibility of judgment and discerning into 'all Cases and Things: For it was Christ Je-'sus and his Apostles and the Saints that had 'the infallible Spirit of God, and infallibility 'of Judgment. The *Jews* could not judge be-'cause they had not the infallible Spirit of 'Judgment, nor the certain infallible Know-'ledge, nor can the Christians: There's none 'can truly discern, nor justly judge what He-'resie is, nor who is a Heretick, but such as 'are guided by the infallible Spirit of Christ, 'and have infallibility of Judgment: So both 'the Law-makers and the Judges of the Law

must

'muſt; [what muſt they turn Quakers?] be 'infallible, *&c.*

I think I have ſaid enough of their infallibility as it lies in half a page; in their Book ſtiled the *Antichriſts Government detected*, &c. Dedicated to all the Rulers in the Chriſtian World, boldly taking upon them the Power making Laws, or trying any in the caſe of Hereſie [leaſt they themſelves ſhould be tryed] unleſs they had infallibility of Judgment which Proteſtant Parliaments do not pretend too: The next is this, Entituled p. 793.

Perſecution impeached as a Traitor againſt God, &c.

By which the Quakers boldly Impeach all Parliaments and Courts of Judicature. Thus can they Try, Judge, Arraign, and Condemn all the Proteſtant Clergy, and Impeach the Proceedings of all our Courts: But if I Arraign the Quakers, as *New Rome*, and Impeach their yearly Meetings, this is accounted by them an unpardonable Crime, how juſtly ſoever: Behold their great preſumption. But to the next.

Burrow's *Works p.* 588. *A Meſſage to the preſent Rulers of* England, *whether Committee of Safety, Councel of Officers, or others, delivered unto them by an Ambaſſador from the only Right Heir of the Government, whoſe Right alone it is to Rule, and by ſpecial Authority from him this is ſent unto them.*

'My Maſter is a High and Mighty, and 'Powerful Prince, and very Honourable;

Fear

'Fear and Subjection belongs to him alone:
'Something you may and ought to do; but
'if to make the Whore the false Church more
'Naked, and to scourge her more than some
'others have done: And indeed my Lord re-
'quires something more of you to do, than
'others before you could do; and tho some
'of you, present Rulers, be looked upon as
'great Traitors and Tyrants (in cutting off
'the King's Head, and extirpating Episcopacy)
'the Lord doth not account as Men; these
'things must needs have come to pass for the
'furtherance of the Kingdom of Jesus Christ,
'and if you were but faithful to what the
'Lord requires of you, what you have done
'to them (in the Murther aforesaid) should
'not be reckoned an account against you, nei-
'ther by God nor good Men. *Let all* forced
'maintenance to Ministers, as Tythes, be spee-
'dily taken away; and let *just Men*, and *righteous*
'*Men*, and *meek Men* (*i. e.* Quakers) have the
'Power and judgment committed to them, to
'determin things between Man and Man; down
'with all that judge for Rewards, and away
'with all hireling Rulers that execute the
'Law for Money; and as for the Men call'd
'Ministers, the way of their setting up, sen-
'ding forth, and maintenance, are the grea-
'test oppression in the Nation; they are the
'woful cause of the Nations groaning, their
'iniquities cry for vengeance, for they are full,
'they are full, and God's Eternal vengeance is
'their next Reward from the Eternal God:

What

'What ſhall I ſay of them but *this*? The 'Earth is oppreſſed by them, the Inhabitants 'groan under them, and God is vexed thro' 'them, and they are the Men of high Indig-'nation and fierce Wrath; let this Miniſtry 'alone, and joyn not your ſelves to *Baal* 'leaſt you periſh; neither take part with An-'tichriſt any longer; uphold not this Miniſtry 'againſt my Lord, and this is from the mouth 'of my Lord to you.

Reader bear with me, I am now telling the growth and progreſs of Quakeriſm, and how and by what means I need not comment upon it. This was Writ in 1659. by *E. B.* but reprinted in 1672. by the order and approbation of (ſome words firſt being left out) *Geo. Whitehead* and others. See p. 592 to the ſame purpoſe.

SECTION IV.

Their Corrupt Principles, as their Light within, Infallibility, Enthuſiaſm, &c. *and their pernicious Books proceeding therefrom,* &c. *and their cenſorious condemning others without a parallel.*

GEN. *Hiſt. p.* 53. 'The Quakers did always 'enveigh againſt the Liturgy, as ſtuffed 'with the Fopperies of Popiſh Darkneſs, ſu-'perſtitious and ill-plac'd Leſſons and Pray-

ers,

'ers, Ornaments, Gestures, and Bodily acti-'ons, and many Rites of observing Holy-'days. These the Quakers did vigorously op-'pose, &c.

Reader as I have given a hint of the Quakers addressing themselves to the supreme Assembly [*i. e.* Parliaments] as well to prove the learned Authors Testimony true, as to let the World see how Quakerism advanced] by their bitter Letters, and invective seditious Petitions and Books, keeping therein to their old way of Accusations (as he well observes) concealing their own Crimes, and how their business was to defame others both Magistrates and Ministers, imprecating all Evils upon them from the most High God: I am now come to prove what he says touching their enveighing against the Liturgy, for where I find him well informed I am willing to corroborate his Testimony from matter of Fact, as well as where I see him warp, to correct and set him right, *viz.*

Smith's *Works p.* 161. *A general Summons, from the Authority of Truth, to all Ecclesiastical Courts and Officers.*

'And now, upon what Foundation will 'your Building stand? for your work is found 'contrary to the Law of the Nation, and con-'trary to the Spirit of Truth, contrary to 'the Scriptures, contrary to Christianity, con-'trary to Reason, contrary to the Law and 'the Prophets, contrary to the Doctrine of 'Christ, contrary to the King's Mind. Where will

'will you have a Foundation to build your 'Work upon? for as it is found contrary to 'all these weighty Things, so by their Au-'thority, your Work in cases of Conscience 'may well be Questioned. The Law of the 'Nation may justly question you, the Spirit 'of Truth may justly question you, the Scri-'ptures may justly question you, Christianity 'may justly question you, Reason may justly 'question you, Christ Jesus may justly que-'stion you, the King may justly question you, 'and what can your Foundation be but the love 'of Money, printed 1668.

Mark Reader the Impudence of these Quakers, who twit others with their own Crimes; I am sure every particular may be apply'd to themselves rightly, and yet such is their insolent boldness [even whil'st Dissenters, and acted as well contrary to the Laws as all the things by them mentioned] to give out a general Summons to all the Ecclesiastical Order Established by Law: But if I give them a Summons this is presumptious, seditious, tumultuary; yea, if I Arraign them, as *New Rome*, and print without Licence, I must be by them indicted, and had I not had a Church of *England* Jury I might have been ruined: These are the meek Men, the righteous Men, the just Men that *Burrows*, and in him the Quakers prayed in the last recital of *Burrow*'s Works to the Government, that they might have the executive part of the Law, and that Cases between Man and Man might be left

to them; but thanks be to God who have given the Nation such a sight of their Hypocrisie, that hitherto they have not been thought worthy of a place in the Government, no not so much as Constable, a remembring their Anti-magistratical principle laid down by their first Founder, as in *News coming up*, &c. p. 20. 'Sing all ye Saints and Rejoyce, clap your 'Hands and be glad, for the Lord *Jehovah* 'will Raign, and the Government shall be 'taken from you, pretended Rulers, Judges, 'and Justices, Lawyers, and Constables; all 'this *tree* must be cut down, and Jesus Christ '(in us) will Rule alone, *&c.* But I thank God this *Tree* of Defence is still standing, which preserved me from your inveterate malice, who for not Licensing my Book (tho' it be your own daily practice) Indicted me, as one *turbulent* and *unquiet*, practicing and intending *falsly*, *unlawfully*, *seditiously*, and *maliciously*, &c. as also to *move*, *stir up*, and cause *discords*, *tumults* and *miserable slaughters*, &c. and all because I printed unlicensed, Arraigned them as *New Rome*, &c. But behold they can Arraign, Try, Summons, and Judge, yea and Condemn Magistrates, Ministers, and whole Churches by whole sale: Are these the meek Men, the just Men, the righteous Men, that would so fain have the Administration of the Government, God forbid, and let all good Protestants and sincere Christians say *Amen.*

Reader

Reader, I must beg pardon for this Digression, 'tis a fault that sometimes better Writers fall into. The next I shall recite is a Dialogue or Catechism between Tradition and Truth. The Terms being interpreted are thus in the Original, *Truth*, that is the Quakers, and *Tradition*, that is the Church of *England*; and if I were to recite it all it is worse than *Tho. Hicks*'s Dialogue between a Quaker and a Christian, for the substance of that is true to my certain knowledge; but this is so barbarous a Dialogue as none but such that are void of Charity and the Fear of God would ever have attempted; but the Quakers they may domineer and insult over their Superiors, yea, Summon, Arraign, Try, Judge and Condemn the Church of *England*, and thereby the Magistrates, Ministers and People; present their seditious Petitions to the Parliament: Advise and Councel them to let the Ministers alone, stand not (say they) by *Baal's* Priests, down with all that judge for Money, *alias* take Money for their pains and labor, as the Quakers themselves do, yet none must say a word to them; Oh no, no touch the hem of their Garment, as if they had a Patent to commit all manner of reproaches, revilings, scandalous, destructive, horrible Blasphemies, and all manner of impieties *cum privilegio*.

Smith's *Works p.* 157. *A Catechism (by way of Dialogue) to all Priests and Prelates.*

Truth, lay down thy Fundamentals and what they are, that they may be known, and in their place come to Tryal.

Tradition, these be my Foundation principles of my Religion, believing they are sound, because I find in the Scriptures that the Saints performed them, and served God in them. I *have Churches*, Preaching, Praying, Singing, and Bishops, Ministers, and under them other Officers for order sake.

Truth, these in their places must be examined, and by the Spirit of Truth [*i. e.* Quakers] proved whether they be right in the ground, and have their rise from the Power of God: Open thine Eye and behold thy Ceremonies, and see what Monsters thou hast generated and brought forth from thy Adulterous Womb. —— And so hath the birth of thy Adulterous Womb deceived the Nations.

Tradition, I am reasonably satisfied from what hath been said, as to the Ceremonies belonging to my Worship, but as to my Church, Preaching, Praying, Singing, Bishops, and Ministers, they must be duly observed.

Truth, I shall try them in order, and if I find them right in the ground, shall approve them, if not, testify against them; therefore speak plainly what thy Church is that I may proceed to Tryal.

Tradition, my Church is a consecrated Place for my Worship to be perform'd in, and by many Ancient Fathers Laws been set by, *&c.*

Truth,

Truth, now I ſhall try thy Church, and if it be not in God it is none of his, but an adulterated Harlot covered over with the Myſtery of Iniquity; therefore *Tradition* be ſilent a little and *Truth* will ſhew thee thy Error; ſo be cool and hear what *Truth* ſaith, for now thy Church comes to Tryal.

Tradition, I know that Praying in my Worſhip is right, for it is mentioned in the Scripture, and was practiced very much by the Saints; and I have the Lord's Prayer, and have made many other Prayers which be uſeful and comfortable for all conditions, and on all occaſions; and I have put them together in a Book which I call the Book of Common Prayer, and uſe it in my Devotion.

Truth, Prayer in the Spirit the Saints practiced, but thou art degenerated and hath formed ſuch Prayers as the Lord hath not required, neither doth he open his Ear to them; and that which thou call'ſt the Lord's Prayer, be thou ſilent and make no mention of it, for thou haſt nothing to do with it; —— Oh thou Adulterous *Tradition*! What Monſterous births haſt thou brought forth? Thy *Common Prayer Book* is ſeen to be conceived in thy *Adulterous Womb*, and to branch forth from the Pope.

Tradition, but, what if my Common Prayer Book do not fully agree with the Scriptures, and the Saints practice, yet there are many good things in it, and many Scripture ſentences which may edifie and comfort.

Truth, that which is born of the Flesh is Flesh, and that is against the Spirit, and can neither edifie nor comfort; though good Words and Scripture sentences may be spoken, for it is not speaking the Words of others that doth make a true Prayer, but in receiving a measure of the same Spirit of Prayer, which is not in thy Common Prayer Book to be found; therefore it is made of none effect because thy bowels bring it forth, and the *Pope* gives *Life* and *Breath* unto it, and from his Loyns it draws its Strength, and not from the power of God.

Tradition, what can I say to be received for truth? my Ceremonies, *&c.* are denyed, but there can be nothing said against my Bishops and Ministers the Scriptures speak so plainly of them, *&c.*

Truth, now Tradition harken what Truth saith, and give thine Answer to what is demanded of thee: Who made thy Archbishops and Lord Bishops, and who gave them these Names? And who first divided unto them their several Dioceses, and appointed them to Rule within their own Diocess? And who first made Deans and Prebends, Doctors, Vicars, and Curates, and who gave them their Names? And who first set up certain Places for Schools? And who gave them the Names of Universities? And how came they to be call'd *Christ*'s Colledge, and *Emanuel*'s Colledge, *John*'s Colledge, and *Jesus*'s Colledge? And who set up Commencements and Degrees,

grees, that a Man muſt be made Batchelor of Art, and Maſter of Art, before he can be approv'd to be made a Miniſter in thy Order? And who firſt made that Law which forces and compels the payment of the Tenth part of things encreaſed, to ſuch a Miniſtry, and whether are ſuch the Miniſters of Chriſt, who make uſe of that Law to force their maintenance? Are theſe thy Biſhops and Miniſters which thou ſay'ſt there can be nothing ſaid againſt them? Open thine Eye and behold them, for they are *Monſters* which from thy adulterous Conception are brought forth, and they are ſtamped with thy Image, and all thy abominations are denyed and teſtified againſt; this is a Charge againſt thee.

Tradition, this thing which make ſuch diſcoveries of my Practices, and with ſuch boldneſs reproves me for them, it is of God; for it is not in fear of me nor my power, which now is Strong and of great Authority.

Truth, that which doth diſcover thee and thy deceitful Practices is the Truth [*i. e.* Quakers] of God, which was before thou had'ſt a Name, and will be when thy Name is loſt; and it doth boldly reprove thee, and is without any fear of thee or thy power; and hath opened thee, and *ript* up thy *Bowels*, and diſcovered thy *adulterous Womb*, and all the falſe Conceptions that hath been conceived their; and now behold! ye Archbiſhops, Lord Biſhops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals; here is the

Womb of your Conception opened, and that made manifeſt from which you draw your breath, and prolong the length of your days, with all your Service and Worſhip which you ſo much eſteem and promote: Therefore hear and conſider ye Biſhops, Deans, Prebends, Doctors, Vicars, and Curates, with all Prelaticals, you muſt come to the Bar, and if you will but ſoberly peruſe this Catechiſm (or Dialogue) you may know and learn that which all your Univerſities could never give you the knowledge off, nor all your Learning and Wiſdom could never teach you; ſo eſcape for your Lives, that the ſtroak may not fall upon you. *Truth.*

Reader, marvel not too much at the Impudence of this Man, for it is the Heart of Quakeriſm: He was a right Quaker and no Murgril, and Eminent Teacher, and a ready Sail. You ſee he feared not the Biſhops nor their Power; he had no reſpect to the Law which Eſtabliſh'd the Book of Common Prayer; nay, ſhould the Queſtion be put to *Geo. Whitehead* whether he would, under his Hand, condemn this Antichriſtian piece to be burnt on *Tower-hill*, he would ſay no, not for a World, it is the Marrow of his Religion. I could give Inſtances of the like nature out of 100 of their Books, but for brevities ſake, and that I may not ſtay my Reader too long from ſomething new, I ſhall only recite 2 or 3 Books more, that ſo the Author of the *Gen. Hiſtory* may hear his Text fully proved, *viz.* that

that the Quakers enveigh againſt the Liturgy, and that bitterly too, together with the Miniſtry of the Church of *England*.

A Touchſtone, or perfect Tryal of all Prieſts, Biſhops, and Miniſters.

This Book contains more than 100 Pages in Quarto, printed 1667. by *Margaret Fell*, whom *George Fox* afterwards Married, the purport of which is to ſhew them all the Clergy are falſe Prophets, Deceivers, *&c.* which being but a Woman, tho' a very proud imperious Dame, I paſs her by.

The Innocency and Conſciouſneſs of the Quakers, &c. p. 7.

'As for the purity of the Church of *Eng-*
'*land* it's out of our ſight; we can ſee a great
'deal of impurity in it, and as much the
'Members of it confeſs themſelves; indeed
'they confeſs enough of themſelves to cauſe all
'wholſome ſound underſtanding People to
'ſhun them, and their Church, and Worſhip,
'as Men ſhun a contagious Diſeaſe or In-
'fection.

I think this is ſo bold, as well as baſe, that it need no comment: But if they look into the Cage, I preſume, they'll find little cauſe to boaſt, eſpecially if I give them the right Key to open it, and that amongſt their Teachers and Writers; but if I ſhould make a Cage for their Hearers, it would be much enlarged every way.

Truth

Truth exalted in a Short, but ſure Teſtimony, &c. *by* W. Penn *p.* 9.

Come Church of *England*, whence came your Forms of Prayer and Church Government? from the Scriptures or the Maſs-Book and Popiſh Canons; and what Preſident do you find for Litanies, Reſponces, Singing, Organs, Altars, Bowings, *&c.* with much more ſuch like dirty Traſh, and foul Superſtition? Stand up and anſwer me you Members of the Church of *England*: But are they not the Off-ſpring of the Popiſh Generation? God is now breathing forth in Vengeance, to Thunder down and Conſume all your fair Buildings and pleaſant Pictures of Babiloniſh Inventions: But alas poor Souls! are you not at *have mercy upon us miſerable ſinners; there is no health in us*, from ſeven to ſeventy, *&c.*

The Guide miſtaken by W. Penn *p.* 18.

'And whilſt the idle gormondizing Prieſts of *England* run away with above 1500000 *l.* a Year, under pretence of being God's Miniſters; and that no ſort of People have been ſo univerſally thorow Ages, the very bane of Soul and Body to the univerſe, as that *abominable* Tribe, for whom the Theatre of God's moſt Dreadful Vengeance wait to act their Eternal Tragedy upon.

Burrow's Works p. 244. 'Oh what cruel Injuſtice and Tyranny in Civil Government! Oh what abominable Superſtition and Idolatries have been in Church Government! It

is

'is a vexation to the Spirit of the Lord to 'conſider it, and the righteous Soul hath long 'cryed out and mourned under it; and be-'cauſe of this is the Lord God of Heaven and 'Earth now Riſen to, overturn, overturn Kings 'and Princes, Governments and Laws; and he 'will confound aud break down all Tyran-'ny and Oppreſſion, under which the poor 'have groaned; and he will change Times, 'and Laws, and Government: *There ſhall* be 'no King Ruling but Jeſus, nor *no* Govern-'ment of force, but the Government of the 'Lamb; nor no Law of Effect but the Law 'of God, all that which is otherwiſe ſhall 'be ground to powder: The Kingdom of the 'moſt High ſhall Rule amongſt Men; and the 'Kingdoms of this World ſhall be chang-'ed, *&c.*

Sam. Fiſher's Works p. 99. 'I will hold my 'peace no longer, ſaith the Lord, as concer-'ning this Evil, which they ſo prophanely 'commit, and do daily againſt my Choſen, 'but will utterly ſubvert and overturn them, 'and bring the Kingdoms and Dominions, 'and the greatneſs of the Kingdom under 'the whole Heaven, into the Hands of the '*Holy Ones* of the moſt High, and give unto 'my Son and his Saints to Raign over all the 'Earth, and take all the Rule and Authori-'ty that ſhall ſtand up againſt my *Son, in* '*his* Saints, and put it down among all the 'reſt, as one of his greateſt Enemies, un-'der his Feet *ſaith the Lord*, p. 102. *And ſo*

ſaith

'(saith *Fisher*) *the Quakers are the truest Ca-*
'*tholick Church in the World.*

Reader, compare these two last Citations with *G. Fox*'s Quotation in this 4*th* Section, and you may perceive what principles they were off about 1655. *&c.*

SECTION V.

The World's wonder, and the Historian's mistake in W. Penn, *who Wrote first in favour of the Protestants made and framed Tests, against the Papists call'd to the Parliament for penalties of the violators thereof: But when the late K. J. II. came to the Crown, a fierce despiser of the Protestants, and an Abbetter of the Papist; a great stickler for the abolishing and taking away of Tests and Penal Laws,* &c.

GEN. *Hist. p.* 43. 'Now as to what was 'the Wit and Spirit of *W. Penn* from 'his Youth, what promptness and dexterity 'in discoursing attended the acuteness of his 'Wit; what knowledge of Tongues, and of 'things, what temper and conversation of 'Life he was; I had rather the Quakers should 'give you an account than I; for I know 'well how difficult and troublesome it is to in-

'interpoſe his Judgment of a matter in which 'the Judgment of other Men is ſo various: 'But certainly tho' my Pen were ſilent of 'him, his own Writings will ſpeak him forth 'to be the moſt eminent Member among all 'that Society, *&c.*

I will and muſt acknowledge great part of this diſcourſe of *W. Penn*'s Wit, promptneſs of Speeeh and readineſs, *&c.* yet ſince Mr. *Croeſe* has appealed to his Writings to his Writings let him go, and then let the World ſee how ſteady he has been, even like the Weather-cock, faſt and looſe at every turn and changing as the Moon; vigorous for the Proteſtant Intereſt, at leaſt ſeemingly; yea, in K. C. II. time ſo hot for Proteſtants that he had the applauſe of many; but in the late K. J. II. time, he ſhewed the World what he was, and what many thought him to be all along, even a bitter Enemy to the Church of *England*, and conſequently to Proteſtantiſm: But ſince an appeal is made to his Writings, I ſhall cite an abſtract of three which he wrot in K. C. II. time, vigorous for the Proteſtant Intereſt: He gave direction for the choice of Members principled againſt Popery; cautioned all againſt Popery; wrot a Teſt againſt Popery, and what not; but when K. *J.* came on, he ſoon tack'd about; as by others of his Books, wrot in favour of the late K. *J.* I ſhall make it appear; ſo that all that would know *W. Penn* rightly, muſt go to his Writings, of which I have 3 times 3 of each ſort by me, but theſe may ſuffice to

ſhew

shew how he looked one way and rowed another.

A seasonable Caveat against Popery, &c. *by* W. Penn p. 3.

'We hope it may not be too late to mili-
'tate for Truth, against the dark Suggestions
'of Papal Superstition; to vindicate that of
'*Reformation* from the quaintest Stratagems,
'and most unwearied endeavors of Romish
'Emissaries; to put both it and us into their
'Inquisition; We know they have so far ma-
'stered their Ancient fierceness, and masked
'their *Sanguine Looks*, with those more mo-
'dest and familiar, that though we need not
'more Reason than before, yet we need more
'Skill and Caution, or else we may too fa-
'tally experience the force of that vulgar
'Proverb; *Laugh in thy Face and cut thy*
'*Throat*.

'They are grown so complaisant, that
'none seem more exasperated at Persecution
'than themselves, *whilst the very Fathers of*
'*it* decrying the fierceness of it in some Coun-
'tries, *whose Incendiaries they were, and still*
'*are*; and imputing all the Blood of poor Pro-
'testants to some unwarrantable civil Score;
'*Thereby abusing the Magistrates with their own*
'*Conspiracies*; nay, for all their venerable E-
'steem for the Popes Infallibility, they have
'not stuck to censure his roaring Bulls, *tho'*
'*procured by their own means*: And all that
'might express their new tenderness; that
'many unacquainted with their practices, are
ready

'ready to believe them what they ſay 'themſelves to be, whoſe moral is to 'have two ſtrings to their Bow; to be *ambo* '*dexters*, and furniſh'd with meanings to ſute 'the compaſs of all occaſions p. 14. I ſtand 'amazed, how any Man of Senſe can be a 'Papiſt, when the only demonſtration of his 'Religion muſt be his not underſtanding it, 'p. 30. 31. In thoſe frequent Bulls for Maſſa-'cres, which can no more be denyed than 'light at Noon day; by which People have 'been ſtirred up upon the promiſe of forgiv-'neſs of Sins, redemption from Purgatory, 'and Eternal Salvation, or Dreadful Denun-'ciation of Eternal Damnation, to enterpriſe 'that Work of Murthering ſo many Hundred 'Thouſands of Men, Women, and Children, 'without any Legal Preſentment, Tryal or 'Conviction? But the conſideration of theſe 'things are out of faſhion in *England*; that 'many embrace them upon their preſent diſ-'guiſes, and not in their true ſanguinary Ap-'pearances p. 35.

'To conclude; If we would not receive 'a Thief until he has Repented, let the Pa-'piſt firſt *recant* his voluminous Errors; but 'above all, let us have good Teſtimony of 'his hearty Sorrow for that Sea of Blood, 'ſhed in *England*, *France*, *Holland*, *Ireland*, '*Spain*, *Italy*, *Savoy*, *Switzerland*, and *Ger-'many*, of many Hundred Thouſands of poor 'Proteſtants, that for pure Conſcience could 'not conform to their moſt exorbitant Pra-

ctices

'ctices, as well as new Doctrine imposed up-
'on them, such inhumane and Barbarous In-
'ventions and Cruelties, as no Age could e-
'ver parallel, and are the only demonstrati-
'ons of their wicked Wit that lived in that
'Age; and that not only upon the Parties
'themselves but their poor innocent Babes:
'For, that *English* Protestants should so far
'neglect these weighty considerations, as to
'be gull'd and cheated out of their Religion
'purchas'd them by their Martyrs, Ancestors,
'and be perswaded to embrace that old bloo-
'dy Apostatiz'd Church again, with all her
'Slavish as well as Ridiculous Superstitions,
'is a crime so offensive to God, and intolle-
'rable to Men, as the time hastens, that the
'very Stones of the Street will rise up in
'Judgment against them p. 38. *Question*, whe-
'ther in case they could not be conformed
'unto, they would allow a tolleration; were
'they powerful, whether in case they should
'say yes, we ought to believe them, since it
'is one of their most Sacred maxims, not to
'keep Faith with Hereticks, as was seen in
'the case of those in the *Alpine* Valleys, *J.*
'*Hush*, *&c.* and in that they have in all Ages
'brought so great a deluge of *Blood* upon
'the *European* World. *Question*, whether it
'be the Interest of the *English* Nation to Sub-
'ject her self to a *Popish Yoke*, considering the
'incomparable Bloody Massacres of that sort
'of Men in several Reigns.

Thus

'Thus have I undertook, tho' with much 'brevity, an enervation of the *Romans* Faith, 'at leaſt a detection of their Craft; their hor-'rid Couzenage, and preſent way of Inſinu-'ation among the People.

'Next ſee his Book ſtiled Engl. *great Int. in 'the Choice of this new Parliam.* &c. p 4. *by* W.P. 'Pray ſee that you chuſe ſincere Prote-'ſtants, Men that don't play the Proteſtant 'in deſign, and are indeed diſguis'd Papiſts, 'ready to pull off their Mask when time ſerves; 'you will know ſuch by their laughing at the 'Plot, diſgracing the Evidence, admiring the 'Traytors conſtancy: The contrary are Men 'that thank God for this diſcovery, and in 'their converſation zealouſly direct themſelves 'in an oppoſition to the Papal Intereſt, which 'indeed is a Combination againſt good Senſe, 'Reaſon and Conſcience, and to introduce a 'blind obedience without, if not againſt, Con-'viction; and that principle which introduces 'implicit Faith, and blind Obedience in Re-'ligion, will alſo introduce implicit Faith and 'blind Obedience in Government; ſo that it 'is no more the Law in the one than the other, 'but the Will and Power of the Superior that 'ſhall be the Rule and Bound of our Subje-'ction: This is that fatal miſchief Popery 'brings with it to civil Society, and for which 'ſuch Societies ought to be aware of it.

One Project for the Good of England, *&c.* by W. Penn, p. 10. *The New Teſt.*

'*I. A. B.* do ſolemnly and in good C-n-

'ſcience in the ſight of God and Men, de-
'clare that King *Charles* the 2*d*, is Lawful
'King of this Realm, and all the Domini-
'ons thereun to belonging; and that neither
'the Pope nor the See of *Rome*, nor any
'elſe by their Authority, have Right in any
'Caſe to depoſe the King, or diſpoſe of his
'Kingdom, or upon any ſcore whatever to
'abſolve his Subjects of their Obedience,
'or to give leave to any of them to Plot
'or Conſpire the hurt of the King's Perſon,
'his State or People; and that all ſuch Pre-
'tences and Power, are Falſe, Pernicious, and
'Damnable?

'And I do further ſincerely profeſs, and
'in good Conſcience declare, that I do not
'believe that the Pope is Chriſt's Vicar,
'or *Peter's* Lawful Succeſſor; or that he,
'or the See of *Rome*, joyntly, or ſeverally,
'are the Rule of Faith, or Judge of Con-
'troverſies, or that they can Abſolve Sins;
'nor do I believe there is a Purgatory after
'Death; or that Saints ſhould be Prayed too,
'or Images in any ſenſe to be Worſhiped: Nor
'do I believe that there is any Tranſubſtantia-
'tion in the Lord's Supper; or Elements of
'Bread and Wine, at, or after the Conſecration
'thereof, by any Perſon whatſoever. But I
'do firmly believe, that the preſent Commu-
'nion of the *Roman*-Catholick-Church is both
'Superſtitious and Idolatrous. And all this
'I do Acknowledge, Intend, Profeſs and De-
'clare,

clare, without any Equivocation, or reser-
'vation, or other ſenſe than the plain and uſual
'ſignification of theſe Words; according to
'the real intention of the Law maker, and the
'common Acception of all true Proteſtants, &c.

'This is the Teſt I offer, large in Matter,
'becauſe comprehenſive of Oaths, and Teſt
'too; yet brief in Words.

'The Abuſe of this Diſcrimination ſhould be
'*very Penal*; for 'tis a great Lye upon a Man's
'own Conſcience, and a Cheat put upon the
'Government. Your Wiſdoms (i. e. Parlia-
'ment) can beſt proportion and direct the
'Puniſhment; but it can ſcarcely be too ſe-
'vere, as our Caſe ſtands.

Reader, There is a Proverb, that a treble Cord is not ſoon broken; but *W. Penn* break all theſe, and as many more on the ſame Subject; and yet that is not the worſt on't; but led many thouſands into the ſame Snare, peculiarly the Quakers, as anon will appear: And thereby, notwithſtanding his Wit and Parts, became an ill Inſtrument, and the greateſt Enemy the Church of *England* then had: But in regard his Writing, *Pro* and *Con*, ſay ſo much, and give ſuch a Demonſtration; I ſhall ſay the leſs, not being willing to ſtay too long on this Head.

Good Advice to the Church of England, Roman *Catholick, and Proteſtant Diſſenters; to Aboliſh the Penal Laws and Teſts*, &c. p. 39. 42.

It happens now, that God and *Ceſar* are

both of a mind; which perhaps does not always fall out, at least about the Point in hand.

'*Edward* the *6th*, succeeded a Prince that 'promised Vertues, that might more than ballance the Excesses of his Father; and yet by 'Archbishop *Cranmer*, was compelled to Sign 'a Warrant to burn poor *Joan* of *Kent*, a Famous Woman, but counted an Enthusiast; 'thus even Protestants begun with Blood, and 'taught the *Romanists* in succeeding Times, how 'to deal with them. I hope I may conclude, 'that the Penal Laws have been a make-bate in 'the great Family of the Kingdom, setting the 'Father against the Children, and Brethren a'gainst Brethren; and for this the Church of '*England* has paid a severe Reckoning; if she 'hope by her aversion to a general ease, to set 'up for a Bulwork against Popery. One Year 'will show the trick, and mightily deceive her, 'and the Opportunity will be lost, and another 'Bargain driven; I dare assure her, mightily to 'her disadvantage; Violence and Tyranny, 'are no natural Consequencies of Popery, *&c.*

2. *A Reply to the Answer of the Man of no Name*, &c. p. 22. 2.

'And one thing I must say, *Roman* Catho'licks have been Loyal in *England* and *Hol*'*land*, so that it is not necessarily true. 'The Gentlemen that tore the Kings Declara'tion of the Indulgence from him, were 'high Churchmen; and they oppos'd his Po'litical Capacity to his Natural, on purpose

'to

'to overthrow that Act of Grace; by which 'Deſtination, the late Civil War was made; 'ſo that 41 overtook 73, or that returned to '41, and who knows not that they were ſuch 'as hardly knew how to Pray, but out of our 'Liturgy; that attempted to Exclude the 'Preſumptive Heir to the Crown, upon the 'ſcore of Religion.

A Defence of the Duke of Buckingham's *Book*, &c. p. 12.

'Now, tho' this Man would think it im-'prudent in me, and I, that it is none of my 'buſineſs to vindicate the Perſons charged 'from his Imputation; yet I have ſo much Ju-'ſtice, I confeſs, as not to condemn Parties by 'Particulars; and Charity as to be ſatisfied 'with their ſolemn diſclaiming of ſuch Pra-'ctices. For I did never love, that one Man 'ſhould have the making of another Man's 'Faith and Confeſſion; eſpecially if he were 'his Adverſary. I muſt tell him alſo, I can-'not admire his Wiſdom, Manners, or Juſtice, 'in his Reflections on the *Roman* Catholicks; 'after the Aſſurance that ſo great an one of 'their Communion has given him and his 'Friends of their Security and Protection; 'for if they are a People able to ruin the whole 'Earth, and lay the Foundations of Eternal 'Miſchief to Mankind; believe me, *England* is 'in an ill pickle: And tho' I am an ill Judge, 'he has in it, put but a ſcurvy Complement up-'on the King; let him be juſt, and he will find 'the Excluders almoſt every Sunday at their

'Pariſh Churches; and if three quarters of 'them were to pray for their Lives, it may 'be they could better read their Clergy than 'ſay their Prayers without the publick Li-'turgy, &c,

3. *Animadverſions on the Apology of the clamorous Squire*, &c. *p.* 3.

'But when he has done all he can, they 'were not Diſſenters under Correction, that 'in 1680. proſecuted the Roman Catholicks 'and refuſed them Liberty, but Church of '*England* Men; and ſuch of them too as would 'not allow it to ſome Proteſtant Diſſenters, 'for fear that Diſſenters ſhould hide themſelves 'amongſt them, and that they therefore muſt 'ſwallow the moſt ſevere Teſts 'that could be framed, † to 'ſhew themſelves* not Friends 'to that Communion (*i.e.* Pa-'piſts) and to tell Truth; and 'I beſeech the Gentleman not 'to take it amiſs that I ſay 'the Diſſenters were invited 'into the ſhare they had in oppoſition to Po-'pery by Church Men; ay, they were for a 'comprehenſion, to make the Church of *Eng-'land* ſtand broader, the better to receive the 'aſſaults of *Rome* without hazard, p. 4. I do 'affirm the excluders were Conformiſts, and 'are yet Communicants of your Church; 'and the greateſt part of them upon educa-'tion and conſtant practice too; and that 'this is a Truth and no Slander, read the Liſt, and

† *While ſt the ſame W. P framed the ſaid ſevere Teſts.*

* *It ſeems it was but to ſhew himſelf no Friend to that Communion.*

'and 'tis a demonſtration; nay, I challenge 'the Gentleman to name ſix Perſons of all 'the excluders that diſſent from the Eſta-'liſh'd Church; nor is this of yeſterday, for 'if we look back, we ſhall ſee the moſt ce-'lebrated Biſhops of our Church barring the 'ſucceſſion in the Law, the 13 and 27 of '*Eliz.* and when that Queen pleaded Con-'ſcience in not aſſenting to a Law to put our 'King's great Grandmother, *Mary* Queen of '*Scots*, to Death, the ſame Reverend Biſhops 'undertook to remove the Scruple p. 5. 'Twas 'the Gentlemen of that Communion, that 'impeached the Prerogative in the Declara-'tion of Indulgence, and ſet the Political ca-'pacity of the King in oppoſition to his natu-'ral, and to make their buſineſs more popu-'lar, beſtowed that comment upon it of a 'deſign in the Court, to let in Popery and 'Arbitrary Government, p. 2. *Our Brave* '*King.*

4. *A perſuaſive to moderation,' ſubmitted to the King*, &c. p. 1. *Pref.*

'We have not to do with an inſenſible 'Prince, but one that has been toucht with 'our Infirmities more than any Body, fit to 'judge our cauſe by the ſhare he once had 'in it.

5. *Reaſons for the Repeal of the Teſts*, &c. *p.* 3.

'They ought to be taken away becauſe 'they are unreaſonable and unjuſt, p. 5. 'Tis 'highly neceſſary that theſe *Teſts* be abroga-'ted; this appears in that the King deſires

'it, the Papists crave it, and the Interest of 'the whole Nation requires it. We are all 'then in prudence to consent thereto. ——

† *who Taught that Doctrine more than* W.P. *See the first 3 Books quoted.*

'We have been *Taught* † to 'entertain very hard thoughts of 'their Religion, and as we learnt 'to speak, so we stammer'd it 'out, no Papist, no Popery. 'Whence sprung this aversion, mainly I am 'sure from our apprehension, that *Blood* and '*Cruelty* attended it. The Roman Catholicks 'tho' sure of the King, are willing to concert 'and accomodate matters with us, and to 'deliver us from what we so dreaded, their 'persecution upon the most reasonable and 'equal Terms, of being freed from the dan-'ger of ours; I hope our Establish'd Church 'will bethink her self, and better consider of 'things, than by her stubborn Adhesion to her 'Laws of severity and force, to encline us 'to love Popery when we find it gentle and 'easie to be entreated, p. 6. 7, 8. The King 'promised to maintain her, so he doth, and 'will undoubtedly persevere to do, if she runs 'not her self into a forfeiture of the Royal 'Grace. Let her cease to be angry, and re-'buke her Sons very *unmannerly* sitting in 'Judgment upon, and censuring the King's 'Proceedings: Let her, I say, be Wise, and 'know her Duty and Interest; the advice is 'requisit, she being at this day tampering to 'draw the Fanaticks into an Association a-'gainst the King's most Gracious purpose to them

'them and all his People: It is insinuated that 'undue and false returns [of Parliament Men] 'may be made, *&c.* But surely there lives 'not a Man without the Pale of the Church, 'we are talking of, so wicked as to think the 'King doth not detest the Thought of so base 'a practice; he that whispers a thing so great-'ly below the King, will, for ought I know, 'suggest, that to morrow his Majesty will 'return us a House of Commons from *Houn-'slow-Heath*: Discourses of this kind may not 'be heard but in *Bedlam*, or *Newgate*; there-'fore adjourning them thither for cure or cor-'rection.

6. *The great and popular objection against the Repeal of the Penal Laws and Tests, briefly stated and considered*, &c. *p.*3.

'If the consequences that are imagin'd to 'follow the Repeal of the Penal Sta-'tutes and Tests, were indeed so terrible as 'they are industriously represented, I should 'readily fall in with the common jealousy, and 'help to augment the number of those that 'are for their continuance. But when I con-'sider how long our Government was happy 'without them; how much of heat and par-'tiality prevailed in their constitution, and 'how troublesome and impracticable their 'Execution are; and that in our present cir-'cumstances they appear a plain barriere to 'our happiness, p. 11. I own it may affect the 'present Ecclesiastical Policy of the Church of *Eng-*

England, but I never took that for Protestancy.

Reader, the reason why I have insisted so long on this Head. beyond my first intention, is, threefold; *1st.* to shew *W. Penn* by his 3 first Books in his Protestant Dress, and by his last six, with his Mask off in the contrary Dress. 2. That by comparing his last six Books with the Quakers Addresses to the late K. *J.* II. from their Anniversary Synods, you will see they run in one and the same Channel, issuing from one and the same Fountain; especially when you consider that from their said yearly Meetings they never made one Address to his present Majesty, nor wrot one Book in favour of the present Government. 3. That by both their Addresses a Sample of them you'll have by and by, and by their Books they have joyntly and severally born against the Church of *England* as with one Shoulder. Thus have I briefly shewed what a Writer *W. P.* hath been, and how he has bestowed his parts even against the Protestant Interest, the Establish'd Religion, and the common cause of Christianity, and so I conclude this Head.

SECT-

SECTION VII.

Their horrid Blaſphemies; their Self-exaltations, and vain boaſtings of their Learning, &c.

GEN. *Hiſt. p.* 165. 'About this time came forth a Book call'd [a Battle-door for Teachers and Profeſſors to learn ſingular and plural mark'd in every page with the Form Figure of a peny Horn-book: The work was neatly done by *John Stubs* and *Benja. Furly*; but *Fox* who beſides his Engliſh Tongue knew none of the Languages therein [being Thirty in number, as Latin, Greek, Hebrew, Caldee, Italick, Syriac, Arabick, *&c.*] was ſo deſirous to ſeem to be the Author of this Book; and that whatever it contain'd of Induſtry and Praiſe-worthineſs, had its Original from him; that he even here and there ſubſcribed his Name to every page, and by him confirmed p. 240. *George Fox* ſent a Letter to *John* III. King of *Poland*, Written originally in Engliſh, and ſent into *Holland*, and there Tranſlated into the *German* Tongue. This Epiſtle was ſo Learnedly done, that it looked not like the work of a ſingle Perſon; yet ſo, as that they left it to *Fox* an ignorant Fellow, who Subſcribed it only *Geo. Fox*. And hence it is apparent, that there is no Mind ſo humble but

'but is apt to be carried away with the Air 'of vain Glory; yea, oftentimes applauſe is 'moſt coveted by thoſe who moſt condemn 'it in others, *&c.*

Now Reader, tho' my Learned Author and I differ'd about *W. Penn* in ſome Points, yet in this we agree in every punctilio, touching the Pride, vain Glory and Ambition of *George Fox*, who was an ignorant Fellow, yet would ſeem to be Author of a Learned Book containing Thirty Languages; as alſo of a Learned Letter ſent to *John* III. King of *Poland*, in both which [as well as in divers caſes] he gave out that himſelf was ſome great learnt Man, attributing to himſelf that which he never had, which doubtleſs was the occaſion of a diſcourſe rumour'd about our Country, about the Year 1663. or 1664. That *George Fox* had in one nights time 24 Languages given him by Divine Inſpiration, and I did believe it, and divers others of us for near 20 years; I alſo ſpake to a Quaker now living and ſtill eminent amongſt them, who told me he ever did believe it until the late diviſions. Thus by his counterfeit Miracles, his gift of Tongues, he ſtill like *Simon Magus* gave out that he was ſome great Man; for thus he wrot in the Introduction, viz. *All Languages are to me no more than Duſt, who was before Languages were*, &c. and towards the end of the Book thus; *next follow a few words to the whole matter by* George Fox, *who is before confuſion and many Languages were*, &c.

This

This, together with what I elſewhere have quoted out of his Books and Journals, ſhew that he was willing to be eſteemed a great Man, an old Man, a learned Man, a wiſe Man, an Angel, one that ſee the Heavens open as St. *Stephen* did, and much more to this purpoſe: By all which it appears, that he was a great Deceiver. And thus Quakeriſm grew, and by deceit prevail'd in its progreſs: And ſince this learned Author hath given ſuch a full proof of *Fox*'s Pride, who being an Ignorant Fellow, as he ſtiles him, and yet deſirous to be taken for the Author of the ſaid Battle-door, containing Thirty Languages. I will give him a third Inſtance, *viz.* *Anno* 1659. *George Fox* puts forth a Book, Entituled *A Primmer* (in contempt of Learning) *for all the Doctors and Scholars in* Europe, *&c.* wherein are contained 2434 Queries in this Method, *viz.* What is a Participle, 'what is it in it ſelf, and by whom it came, 'and out of what Ground? And why are 'theſe declined; who was the Firſt and Au'thor of it, and by whom it came? And 'why is the Word called Adverb, and what 'is an Adverb, the word it ſelf, and who was 'its riſe? And why do you call the word 'Conjunction? and who was its riſe? and 'why the word Prepoſition? and who was 'its riſe? And who was the Author of the 'word Interjection? and what are theſe two 'words in themſelves, and whether or no 'theſe did not come by the Art of Man? 'What is a Vowel in it ſelf, and what was the

'the word Vowel? And what is the word 'Diphthong, and who was the Author of these, 'and where are they called by such Names 'in Scripture? so who was the Author of these 'Names in themselves, and of themselves, 'and came they not from the Art of Man, 'yea or nay? Why do you call the word Mas-'culine, Feminine, Neuter, and Epicene; and 'what was the ground of these words in them-'selves? What are they, and why do they 'use the word Declension? and what is in 'the word it self, and what was its root? 'And why the word Comparative, Positive, 'and Superlative? and what be these words 'as they are words? of what Author and Root 'came they from, and who gave them these 'Terms first? who was the first Rise and Au-'thor of them? *&c.* Thus have I taken out six entire Paragraphs as they lye in the said Primmer; but I profess I cannot answer these, why then should I cite more: I cannot tell who spake these words first, no more than I can tell who spake the word [to] first; or spake the word [and] first, and who was the first Rise and Author of the word [of] which to know is as unnecessary, as it is ridiculous to query: Well take a few more as they lye scattered up and down the said Primmer. 'What is a Major? What is a 'Minor? What is Extraction? What is Geo-'metry? What is Dog-madness? What is 'Badger-madness? and what is Wolf mad-'ness, *&c.* nay, what if I add one query; what was *Fox*-madness and folly; and whether

ther was not Pride and Ambition the Author of *Fox*'s Madneſs, anſwer *G. W.* Having thus far proceeded, I ſhall next recite a few of *Fox*'s words by way of challenge to the Doctors and Scholars, *viz.* 'Theſe queries 'are to call you out into the Field; let them 'come out now to little Children; little *Da-* '*vids* are riſen, who have the *Bags* and the '*Slings*, and the Stones; yea, that profeſs your 'ſelves to be Wiſe and Learned Men, and 'Scholars, and are Novices and Fools; Anſwer 'me; draw out your Weapon if you have 'any, and Anſwer me theſe things; come out 'of your holes, do not *hip* nor *skip* from them; 'anſwer every word in particular, for you 'have Tongue enough ſometimes, let us ſee 'now if it can wag, *&c.*

Now Reader, this is one way by which they deceived the ſimple, and thereby Quakeriſm had its progreſs.

Gen. Hiſt. 112. The Form of the Quakers Confeſſion before the Houſe of Commons was, 'I believe with my Heart, and 'confeſs with my Mouth the Sacred Scriptures 'to be Divine, left us by Men Inſpired by 'God, as an exact rule of our Faith and Be-'haviour; and I profeſs to believe in one only 'God who is the Father, and in Jeſus Chriſt 'his Eternal Son, very God, and very Man; 'and in the Holy Spirit, one and the ſame 'God with the Father and Son, bleſſed for 'evermore, *&c.*

I muſt confeſs this Confeſſion, if ſincere, is there

somewhat to the purpose; but if sincere then there is a vast Change in their Minds, both from their frequent disputations, as well as their printed Books; and because we cannot well try them by the first, therefore we will examine their Sincerity by the latter; and if their Books teach the contrary, then until they first condemn those Books, we have no ground to believe them sincere in what they say to serve a turn; I will at this time quote only two of them, *viz.*

The Sword of the Lord drawn, &c. *p.* 5. 'Your imagined God beyond the Stars, and 'your carnal Christ is utterly denyed and 'testifyed against by the Light; and where-'as you [the Priest] say, that Christ is God 'and Man in one Person, it is a lye, *&c.*

Now, if they believe as they write; how can they be sincere in what they say, as above? for contraries cannot be the same; white is not black, neither is black white; Men never gathered Grapes of Thorns, nor Figs of Thistles; ye shall know them [*i. e.* Deceivers] said Christ by their Fruit; this is an infallible rule. Again,

News coming up out of the North, &c. *p.* 14. 'Your original is carnal, Hebrew, Greek and 'Latin; and your Word is carnal; the Let-'ter and the Light is carnal; the Letter, their 'original is but Dust, which is but the Let-'ter which is Death; and their Gospel is 'Dust; *Matthew*, *Mark*, *Luke*, and *John*, 'which is but the Letter, *&c.*

So

So then, if the Scriptures be Duſt, Carnal, and Serpents-Meat, how are they Divine; nay, how were they given forth by Divine Inſpiration? What did *George Fox* mean? Divine Duſt; Divine Food for Serpents; a Divine Carnal Letter. No ſure: Then doubtleſs theſe expreſſions were caſt upon the Scriptures by way of contempt, againſt ſuch as profeſſed them to be given by Divine Inſpiration; and that they were in earneſt the rule of our Faith and Behaviour, againſt which the Quakers have both Preached and Diſputed this 40 years, as I can make appear by 40 of their Books now by me. One more I ſhall quote to ſtrengthen what I ſay. How then can they be ſincere in this their Confeſſion? How can they at one and the ſame time believe the Scriptures are Death, Duſt, Beaſtly Ware, Serpents Food, and alſo that they are Divine and left us by Men Inſpired of God for the rule of our Faith and Practice; I ſay, how can theſe contraries be reconciled; nay, it's impoſſible. If they ſhall ſay in anſwer to what I now affirm, that their Minds are really changed and better informed I could be heartily glad of it; but then let us have a ſign of it, and ſome ground to believe them, *viz.* Let them condemn theſe Books that Teach contrary to their Confeſſion; for whil'ſt then I boldly aver, to thoſe who know them and their Doctrine, and their Books [which they prefer above the Scriptures,] they can-

not, they are not to be believ'd. The Book I mention to cite is this:

A brief discovery of a three fold Estate of Antichrist, &c. *p.* 7. 8, 9.

'The Priests of the World are *1st.* Conjurers, raising dead Doctrines, dead Reasons, 'dead Uses, dead Motives, dead Tryals out 'of the Letter which is death; raising Death 'out of Death, notable Conjurers. 2. Thieves 'and Robbers. 3. Antichrists ——— the Priests 'of *Baal* cannot shew any Scripture example 'for their Heathenish ways and Beastial Worships. 4. Witches. 5. Devils, the Serpent 'is Head in them. 6. Lyers, the Commission and call of *Baal* Priests, come from *Oxford* and *Cambridge*; even the Sir *Simons* of 'our days, run to *Oxford* and *Cambridge*. 7. 'A viperous and serpentive Generation. 8. 'Blasphemers, living in the Kingdom and Government of the Prince of the Air, yea, of 'the Devils; fearful Blasphemers. 9. Scarlet colour'd Beasts; a well favour'd Harlot, 'having a golden Cup in her Hand full of 'abomination and filthiness of her Fornication. 10. Babylons Merchants, selling *Beastly* 'ware for a large price; the *Letter* which is '*Dust* and *Death* for filthy lucre sake. 11. 'Whited Walls, painted Sepulchers, profes'sing something, possessing nothing but poy'soned stuff. 12. Ravening Wolves. 13. 'Greedy Dogs; really they are Blood-hounds. '14. Eminent and Ambitious Pharisees, li'ving in the same Antichristian steps that the Pha-

'Phariſees did that Chriſt cryed out againſt; 'Wo! wo! wo! was their portion then, and 'wo! wo! wo! is their portion now; and wo 'and miſery is the portion of the upholders '(whether King or Parliament) of that Trea- 'cherous Crew, and Deceitful Generation; 'wherefore come from among the Babyloniſh 'Merchants, *&c.* Oh horrible and unheard of; and in this Book there are the Names of *George Fox*, *Thomas Lawſon*, *Thomas Aldham*, *Benjamen Nicolſon*, *John Harrwood*, five of their primitive Teachers and notable Doctors.

Behold the way, manner, and method of the growth and progreſs of Quakeriſm; what, ſhall this be encourag'd? ſhall this be eſtabliſh'd in a Chriſtian Nation, God forbid? Here is contempt caſt upon the Scripture, upon the Miniſtry, upon the Magiſtracy, and People; no matter for their confeſſion whil'ſt theſe Books ſtand uncondemned; they keep theſe Books in their Families, read them and recommend them, as elſewhere I have obſerved: Even as *Arius* kept his opinion to himſelf, and yet deceitfully ſigned as fair a confeſſion to pleaſe the Emperor *Conſtantine*; which is as followeth. See *Hiſt. Socrates*, cap. 58. *Viz.*

'I believe in one God the Father Almigh- 'ty, and in Jeſus Chriſt his Son; who was 'made by him before all Ages, God the Word 'by whom all things in Heaven and Earth 'were made; who came down and was in-

'carnate; who suffered and rose again, and 'ascended, and shall come to judge the quick 'and the dead; and in the Holy Ghost, the 'Resurrection of the Flesh, and the Life to 'come; in one Catholick Church of God 'from one end of the World to another; this 'we believe as God shall judge us now and in 'the World to come.

Constantine the Emperor was a good Man, and thought him sincere, and accepted of it; but the cheat lay here, which afterwards was found out; he wrote a Paper of what he really believed, and said he believed as he had written; and the Quakers have wrot Books that for any to say that Christ is God and Man in one Person is a lye, and therefore they cannot believe that Christ is very God and very Man, but believe as they have written. They also have written, that the Scriptures are Death, Dust, Serpents-meat, Carnal, and Beastly Ware; and though they have made a confession that the Scriptures are Divine, and left by Men Inspired of God; and that they are a rule of Faith and Behaviour; yet they believe also that *Geo. Fox* was divinely Inspired and wrote from the Spirit of God; so they believe as they have written: If any think I wrong them, let their Books be laid before them which I have cited, and let them be asked. Come which do you abide by? which do contain your Faith and Belief? Do you believe as you have confessed? if you do, at the same time condemn your

your other Books which teach the contrary; if you say no, our Books are writ from the Eternal Spirit of God we cannot condemn them, then condemn your confession, for we will not have you halt between two opinions; if God be God serve him; if *Baal* serve him. This will be the Test, which were it put to them, you would soon see them to be Quakers still, and not Christians yet: And so I proceed to the next Head.

SECTION VIII.

Their horrid Blasphemies; their pretence to Miracles; their agreement with Simon Magus, *their great Grandfather, who was admired, adored, and worshiped as well as* George Fox.

GEN. *Hist. p.* 27. '*Fox* taught that the 'sick were cured, unclean Spirits cast 'out; his Followers who were as Rattles and 'Cimbals to blaze about his Fame, disguis'd 'the matter thus; that the Woman was possess-'sed with a Devil, who had troubled her for 'the space of 32 years, that being brought to 'him after some hidious shrieks and out-crys 'like the bellowing of a Cow, and a most noi-'some stink breathed from her Mouth, she 'was freed of that malignant Spirit.

And to confirm the Quakers pretend to Miracles, see *Fox*'s Journal p. 370. where one of them by himself is left upon Record, as also many more, but this I will recite, *viz.* 'There was one *John Jay* being to try a Horse 'got upon his back; and the Horse fell a running and cast him down upon his Head, and 'break his neck, as the people said. They 'that were near him took him up dead and 'carried him a good way, and laid him on a 'Tree: *I* got to him as soon as *I* could, and 'feeling on him concluded he was dead; and 'as *I* stood by him pitying him and his Family; *I* took hold of his Hair, and his Head 'turned any way his Head was so limber; 'whereupon throwing away *my* Stick, and '*my* Gloves, *I* took his Head in both my 'Hands, and setting *my* knees against the Tree '*I* raised his Head, and perceiving there was 'nothing out or broken that way, then *I* put 'one Hand under his Chin, and *my* other behind his Head, and raising his Head two or 'three times with all *my* Strength and brought 'it in, *I* soon perceived his Neck began to 'grow stiff again, and then he began to rattle 'in the Throat, and quickly after to breath; 'the People were amazed, but *I* bid them have 'a good Heart, and be of good Faith, and 'carry him into the House; they did so, and 'set him by the Fire, but *I* bid them get him 'some warm thing to drink and put him to 'Bed. After he had been in the House a while, he

'he began to ſpeak, but did not know where 'he had been the next day. We paſſed a-'way, and he with us, about 16 Miles to a 'Meeting, *&c.*

Now this is one of the Miracles directed too, in the third Table or Index, under the Letter M thus. *Miracles wrought by the Power of God.*

And amongſt the reſt this being the chief, and to me ſeem moſt remarkable, I have ſet it down at large; and whereby it may appear, 1. That it was wrought in his own Name *I, I, I,* did ſo and ſo, and not as the Apoſtles did, *In the name of Jeſus of Nazareth ariſe,* no, no, *Geo. Fox* like *Simon Magus* wrought counterfeit Miracles in his own Name only. 2. This is ſaid to be done in 1672. and brought to light but in 1694 which is 22 years after it was ſaid to be done; and there let me compare him to *Simon Magus,* and ſee how far they run parallel, read Acts 8. 9, 10. There 'was a certain Man called *Simon,* which be-'fore time in the ſame City uſed Sorcery, and 'bewitched the People of *Samaria*; giving 'out that *himſelf* was ſome *great one,* to whom 'they all gave heed from the leaſt to the 'greateſt, ſaying, this Man is the great Pow-'er of God, *&c.*

This account the Holy Apoſtle gives on him. next let us hear what *Juſtin Martin* ſaid of this *Simon,* viz.

'Many adored him as the supreme God; 'they gave heed to him; they believed and 'obeyed what he Taught; they placed their 'hopes and confidence in him, &c. See *Pools* Synopsis of the Criticks, p. 14. 62. *Erasmus* in his paraphrase on that place, saith, *viz.* 'A Man there was among the *Samari-* 'tans called *Simon*, a Deceiver of the People, 'and a Practicer of Delusions; who before '*Philip* came there, practiced in that City 'Magick-Art, and by his *counterfeit Miracles* 'had made the *Samaritans* fond of him, who 'by means of such falshood and deceit vaun- 'ted himself before the simple and plain Peo- 'ple, boasting that himself was an excellent 'Prophet, unto whom the *Samaritans*, from 'the highest to the lowest gave good heed; '*But nothing had he done in the name of Jesus*: 'And therefore they as a People astonished at 'such monsterous sights said, this Fellow 'is God's own right hand, who is called Migh- 'ty: Many a day had he been with them, and 'long had he made them, with his Sorcery, to 'dote upon him; and therefore when he had 'oncegotten himself a name with them of great 'estimation, many believed all he Taught.

From whence we may observe, by way of parallel, 1. That this *Simon* the Sorcerer was a great while, and many days with the *Samaritans*; so was *George Fox* with the Quakers. 2. *Simon Magus* wrought counterfeit Miracles in his own Name only, and never

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in the Name of Jesus; so did *George Fox*, and thereby (like *Simon*) got himself a great Name of estimation amongst the Quakers. 3. That the *Samaritans* adored *Simon Magus* and call'd him the power of God; so did the Quakers, whilst living, witness *Josiah Coal*'s Letter, and others in the first part recited, and now dead, they have printed him to be the power of God, saying, Miracles wrought by the power of God. Third Table under the Letter M and for more of this Nature, see his Journal p. 167. 170, 103, 28, 29, 258, 370. where he would make us believe he was an Angel; that he saw the Heaven opened; that he was seen at the Judgment Day; that he cured the Sick, restored the Lame, and wrought many other Miracles which will complete the parallel.

But this story of *John Jay* is surely as idle, and unworthy of being esteemed a Miracle, as any thing can be found in the Popish Legends; for if setting a Man's Neck aright, that had gone awry by a fall, be a Miracle, then many Miracles have been wrought in *England* and elsewhere, for it is very common, and yet was never called a Miracle until now, that these who published his Journal, have so called it; and like to this is, that one recovered from Sickness, after *G. Fox* had prayed, and if this was a Miracle, many such Miracles are wrought by Ministers of the Church of *England* and others.

SECT.

SECTION IX.

Divers particulars contracted out of the General History, and branched into six distinct Heads, where their Anniversary Synods, and their Church Government, and private Devotions are Treated of; shewing the effects to be disparaging the Scripture, withholding Tythes, refusing to pay Church Rates; neglecting to read the Bible in their Meetings; refusing to vindicate it from the aspersions of the Papists; throwing of the Sacraments; allowing Women to Teach and Usurp Authority, in their distinct Womens Meetings; omitting private Duties; censuring and reproaching the Church Liturgy, Magistrates, Ministers, such as write against them, and for Conscience sake separate from them; their gross Hypocrisy, in making Legal punishments to be persecutions; in saying and recording that they suffer great penalties, when they really do not, &c.

GEN. *Hist. p.* 50. *to* 56. 'They (the Quakers) have likewise Meetings like to 'those we call *Classes*, and Provincial and 'National Synods or Councils; these Conventions are celebrated, but so as to allot 'each Sex, both Men and Women, their distinct and particular Meetings, other Meetings are appointed every Month; others every three Months; in which they consider 'their Provincial affairs: In these they inspect into

'into, and recognize all Books that are to be 'printed, after they have been perused 'and approved by the Censors appointed for 'that purpose. The Acts of these Meetings 'are put into Registers; they have Anniver-'sary Synods in every considerable Kingdom, 'to whom belong the Care and Administrati-'on of all the Affairs of that Kingdom. In '*England* (their Metropolis) they have a fix-'ed Anniversary Synod on the third day of 'Penticost, continuing sittting 4 or 5 days to-'gether. They have Delegates also come to 'this Synod, from all their Churches, in all 'Counties or Places where the Quakers ob-'tain footing; but these must be such as are 'in the Ministry. At this Meeting they make 'a Catalogue of the Sufferers for their Reli-'gion, discovering what their Sufferings were, 'and for what causes they were inflicted [and 'by whom;] when the Synods are dismissed 'all their Acts and Decisions are enregister'd 'by the publick Authority of the Synod, which 'are afterwards copyed from the Records in 'order to be printed and sent to all the Synods 'of their Associates *throughout the World.* They 'have no *President* to their Synod, which place 'say they, is supplyed by the *Holy Ghost*; but 'they have a Clark who marks down every 'thing moved by the Assembly. Moreover, 'it is their custome in their Houses never to 'express a Religious Duty with an outward 'voice; as Praying to God, craving a Bless-

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'sing e'er they take Meat or go to Bed, till 'they feel the impulsion of the Spirit, &c.

Having contracted the sense of several pages wherein my Author relate the Way, Manner, and Method of the Quakers Church Government and Family Behaviour; now I shall make it my business to shew how Quakerism grows, encreases, and makes its progress in and by these Ways and Methods; and thereby discover not only that Quakerism tends to root up the Foundations of the Christian Religion, Instituted by our Lord Jesus Christ, who so loved the World, that he laid down his precious Life for lost Man, but also tends to unhinge the Government both of Church and State; and in order to make some further discovery hereof, I shall digest the matter into a few Heads, and speak briefly and distinctly to each in their place.

1. The Quakers in their Synods have no President; the Holy Ghost supplying that Office.

2. The Quakers at their Synods make a Catalogue of them which suffer for their Religion, what they suffer, and by whom.

3. That the Quakers at their Synods inspect Books to be printed, and recognize the same.

4. About the Womens distinct Meetings, and their way of Government.

5. The Quakers custome observed in not Praying to God in their Families, nor craving a blessing before they Eat.

6. About

6. About their Anniverſary Synods, particularly that at *London*, with ſome of its Fruits and Effects.

And laſtly with ſome obſervations upon a paſſage in the General Hiſtory p. 110. 'The Quakers alſo could not but Love King *William*, and 'embrace him as their moſt effectual Defender, *&c.* And ſo ſhall conclude theſe ſeven 'particulars.

1. *The Quakers have no Preſident in their Synod, which place they ſay is ſupplyed by the Holy Ghoſt*, &c.

This is the great Foundation upon which the Church of *Rome* build their Faith, touching the Doctrine of infallibility; and of which they mightily boaſt over all Proteſtant Churches: For, tho' all true Proteſtants believe that the Holy Ghoſt is with, and will continue with his Church to the end of the World, according to *Matth.* 28. yet that thereby any Synod, Councel, or Church is infallible in their Precepts and Councels; that as ſuch, they are to be indiſpenſably obeyed, as was the Precepts of the inſpired Apoſtles; this they deny; and none hold it but the Papiſts and Quakers: And as this vain glorying of infallibility in the Papiſts has been refuted, ſo it will be in the Quakers alſo; and in order to it let us examine how, and in what manner the Holy Ghoſt is the Preſident of the Quakers Counſels and Synods, *&c.*

It is written John 5. 23. *For the Father judgeth no man, but hath committed all judgment to the*

the Son v. 27. *and hath given him Authority to execute judgment also, because he is the Son of man*: And to this agrees that Apostolical saying, *Acts* 17. 31. *Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Now this Text in St. *John* the Quakers do not like it as translated, and therefore to bend the Scripture to serve their design, and to quadrate to their principles, they have perverted these Scriptures in *Josiah Coal*'s Works p. 93. ' saying; ' All Judgment being committed to the Light ' that Lighteth every Man, the Light that is in ' every Man, must of necessity be Judge of ' all controversies, *&c.* So that, it plainly appears from hence, as also in my First Chapter in the First Part. That whereas God Almighty hath committed all Judgment to the Son; and hath ordained him to be Judge of quick and dead, because he is the Son of Man. Therefore the Quakers translate this Prerogative from the Son of God, Christ Jesus, to their Light, which by their Logick is the Son of Man which I deny; and this Light to whom they say all Judgment is committed, and which they have in them, must be Judge of all controversies, and consequently their President, which deserves the casting Voice. No marvel then that the Quakers are not concern'd to vindicate our Bible against the contempt cast upon it by the Papists, as saith the

the ſame *Joſiah Coal* ibid. p. 104. 'I find the 'reſt of his Book [*i. e. A. S.* the *Roman* Catho-'lick] conſiſts of divers Arguments, in which 'he controverts with Sectaries, and their Bi-'bles and Miniſters whoſe cauſe I am not en-'gag'd in; therefore it doth not concern me 'to Anſwer his Charges againſt them, *&c.* No, what neither *Sectaries*, their *Bibles* nor *Miniſters*? Surely tho' he thought himſelf not engag'd to vindicate the Sectaries, nor their Miniſters; yet, if as they pretend to the Parliament, they do believe the Scriptures to be Divine, and left us by Men Divinely Inſpired; and that they are a rule of Faith and Behaviour, they ought to have vindicated the Bible at leaſt. Well, but ſome may ſay what did this *A. S.* the Papiſts call the Bible, that they the Quakers think themſelves thus unconcern'd to vindicate. I Anſwer, 'tis his 14*th* Chapter, and which the ſame *Joſiah Coal* hath printed, as an Abettor and Co-workers with him in p. 113. to 116 of his Works. The contempt the Papiſts caſt on the Bible, and which the Quakers are not at all concern'd to vindicate is, *viz.* Proteſtant Se-'ctarian Miniſters and Preachers, who ſtand 'in a Pulpit or Tub, *with ſuch a brazen Fac'd Book as is their unjuſt, corrupt, and perverſe Bible in their hand*, &c.

Oh the deceit of this People! What do they pretend to own the Bible only for their own ends, to obtain their Liberty? and when the Papiſts vilifie and contemn it, and call

it

it a brazen Fac'd Book, a corrupt and perverse Book, and they not concern'd hereat? Well, I do still hope that some will be concern'd to vindicate the Holy Bible from the contempt of the Papists, calling it a brazen Fac'd Book, perverse Book; and from the contempt of the Quakers who call it Death, Dust, Beastly ware, Carnal, Serpents-meat, *&c.*

2. That the Quakers at their Synods make Catalogues of Sufferers for their Religion, and what they Suffer, and by whom, *&c.*

I have spoken to this Head largely in the 4*th* Chapter of the first Part, and therein shewed how they boast of their Sufferings; how they Augment and make them more than they are; yea, put them in their Monuments Sufferers 20 *l.* when they are so far from that, that they have gotten 10 *l.* clear into pocket, as in the case of *Samuel Cater.* I have made it appear likewise, as my Author says, *Gen. Hist.* p. 137. that they amplify their Sufferings, *viz.* 'A scratch, a 'pinch, or a blue spot for a grievous Tor-'ment and bloody Wound, which may be well 'observed in most of the Monuments which 'these Men have left of their Sufferings, *&c.*

3. *That the Quakers inspect their Books to be printed after approved by their Censors,* &c.

From whence let it be noted, that if their Books be thus inspected and approved by their approved Censors then are the whole answerable for the Errors contained in those Books, and for

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all the horrible Blaſphemies in them. But their caſe is ſtill worſe; for ſuppoſe any one or more of them, be moved as he pretends to write a Meſſage, Warning or Exhortation to a Nation, People, or Society, as the Word of the Lord God, their frequent pretence. This Book is firſt ſent up to *London* for inſpection and approbation, to one of theſe Meetings or Synods; where their Light is *Preſident*, and made infallible Judge, having all Judgment committed to it in Heaven and in Earth: this Synod thus Aſſembled ſhall afterwards vary the Title and change the Matter to make it harmonize with their deſign; and when this Writer Dyes and leaves 20 or 30 Books thus approved, and thus ſent abroad; the ſurviving Synod ſhall take theſe Books, and again alter them; put in and take out a ſecond time what they pleaſe, then re-print them again: And what is become of their Infallibility now? They had their Preſident at their firſt inſpection; what, could he not then ſee and diſcern clearly? but that here muſt be a new inſpection? was not their Preſident [their Light] the ſame? For, either the Quakers write as they are moved by the Eternal Spirit of God, or they do not; if they do, then they are equal with the Apoſtles Writings, and then the Judgment denounced *Rev.* 22. 18, 19. *If any man ſhall add unto theſe things, God ſhall add unto them the plagues that are written in this Book: And if any man ſhall take away from the words of the book of this prophe-*

ſy, *God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book*, &c. This reward they muſt expect; Again, if they do not, then are they moſt horrible Deluders and great Deceivers when they write thus, *this is the word of the Lord God to you the Inhabitants of* Briſtol, or the like; and they believe it not; they do not believe the Author to be ſo moved and commiſſioned; and foraſmuch as they ſerved the Works of *Edward Burrow*, *W. Smith*, *George Fox*, *Iſ. Pennington*; ſo *viz.* altered, added and diminiſhed to my certain knowledge: I do thereupon affirm that they are not the Works of *Fox*, *Burrow*, *Pennington* and *Smith*, but the Quakers in general, and they are anſwerable for their Errors notwithſtanding each title aſſert the ſame. Thus hath Quakeriſm been carried on; thus hath it grown and taken its progreſs, by Cheats Frauds and Hypocriſies.

4. *About their Womens Meetings, and their manner and way of their Female Government.*

Having by my Book *de Chriſtiana Libertate*, &c. not only treated at large on this head, but alſo been inſtrumental thereby, in giving that Image a deadly blow, inſomuch as that in ſome part of the County of *Suffolk*, as well as in divers other Counties in *England*, there is not a diſtinct Womans Meeting to be ſeen nor heard of: But yet ſince 'tis mentioned in the *Gen. Hiſt.* p. 50. 'They have likewiſe Mee-

'Meetings like those we call Classes and Pro-
'vincial, and National Synods, or Councils.
'These Conventions are celebrated oftner or
'seldomer as the number of their Churches is,
'but so as to allot each Sex, Men and Wo-
'men, their distinct and particular Meetings,
&c. I say, since the Relation of their Womens Meetings are here brought to light, which many think are so dead and dying as that it's hard to find one in many places, and that by way of commendation as I take it, I shall therefore briefly touch upon the principal Heads, and Orders, both of its novel, rise, and arbitrary Government; and chiefly for this reason, because in all the Orders there is not so much as one Scripture proof mentioned to confirm and to strengthen the same, even like *William Smith*'s Primmer and Catechism, which contain more than a 100 pages; yet, in all the Treatise there is not one verse of Scripture quoted, nor that I remember, one exhortation to read the Scriptures in their Family; and in his Works in Folio do I find very few Scripures quoted, if any, and them that are quoted much perverted and abused; but to the matter. Of Womens Meetings see an abstract of a Letter from *G.F.* who was the first mover and setter of them up, *viz.*

Dear Friends, To whom is my Love: It
'would be well, and be of service to have a
'Womans Meeting that you may assist and
'inform the Men of necessities in what you

'cannot do your selves, and so it would do well 'for the Women to have a distinct Meeting 'by themselves once a Month in the County 'Town, meeting together about the Tenth 'hour of the day, and keep a little Stock a-'mongst themselves. *George Fox.*

This Letter was wrot about 1670. pursuant to his motion for the Establishment of a Womans distinct Meetings; but yet in many places they came on slowly, and they made but small progress in this Administration of their Female Church Government, for it met very early with opposition from amongst themselves; and especially when the observation of it came to be imposed, as a thing necessary, which many looked upon a thing indifferent; and therefore the Anniversary Synod confirmed it in all Points by one of their Acts, *Anno* 1675. A Copy thereof followeth, *viz.*

London, 27*th.* 3*d. Month* 1675. *To all Monthly and Quarterly Meetings and elsewhere,* &c. *touching Womens Meetings.*

'It is our Judgment and Testimony in the 'word of God's Wisdom, that the Rise and 'Practice setting up and establishing Mens 'and Womens [distinct] Meetings in the 'Church of Christ in this our Day and Ge-'neration, is according to the Mind and Coun-'sel of God, and done in the ordering and lea-

'leading of his *Eternal Spirit*; and that it is 'the duty of all Friends and Brethren, in all 'places, to be diligent therein, and to en- 'courage and further each other in that *bleſ-* 'ſed Work; and particularly that Friends and 'Brethren in their reſpective *Counties*, encou- 'rage their faithful Women in the ſettlement of 'the ſaid Meetings; and if any profeſſing 'Truth [*i.e.* Quakeriſm] ſhall either directly or 'indirectly diſcountenance or weaken the 'Hands of either Men or Women in the Work 'and Service of the Lord, let ſuch be admo- 'niſhed according to the order of the Goſpel, 'and if they receive it not but reject it, re- 'ſiſt Counſel and perſiſt in the work of Di- 'viſion; *We* cannot but look upon them not 'in the unity of the Church of Chriſt and 'order of the Goſpel. Therefore let Friends 'go on in the power of God, and in that, 'work for him, his Truth, and People, and not 'be ſwayed or hindered by them or their op- 'ſitions.

Signed by { *William Penn*, *Stephen Criſpe*, *John Burnyat*, *George Whitehead*, *Thomas Salthouſe*, *Alex. Parker*, &c.

This new order of *George Fox*'s for Womens diſtinct Meetings being ratify'd, and in all Points confirm'd, and ſpecial orders (from above) given for the ſtrict obſervation of

them. There was then but few that in plain words did care to oppoſe them, notwithſtanding their was not a word of Scripture, neither by *Fox* nor their yearly Meeting offer'd to prove their proceedings Apoſtolical, nor to warrant their Precept, nor to ſhew a Preſident ſince the days of Chriſt, or before, that Women ſhould hold a Court or Synod diſtinct by themſelves, have a Clark, a Book, a Purſe, and the management of Church Government once a Month, to meet in the County Town about the tenth hour, *&c.* according to the Order and Inſtitution of *George Fox*: And notwithſtanding there was no Scripture Preſident nor Divine Authority to confirm this Order of *George Fox*: Yet you ſee by this Anniverſary Synod, it was ordained, enacted, and decreed, by, and with the Aſſent of the Delegates and Repreſentatives; that whoever diſcountenanced them directly or indirectly, was *ipſo facto* to be declared excommunicate, out of the unity of their Church. I might enlarge, and ſhew the Decree which went forth from their Anniverſary Synod 1677. Signed with 66 Names of the *Foxonian* Quakers; condemning *John Story*, and *John Wilkinſon* and their Party for refuſing ſubjection to the Decree above mentioned; as likewiſe another Letter from the *Storian* Quakers out of the North, ſigned by 67 Quakers diſdaining and utterly condemning the *Foxonian* Quakers, and their Pride and Arrogancy, who look upon them not only to make Laws

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unſcriptural, but when done to condemn ſuch as did not obey them, and over whom they had no power; but I rather refer to a Book ſtiled a Teſtimony againſt the 66 Judges, *&c.* and *W. Rogers* ſtiled *The Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator*, &c. and my Book aforecited, where both the ſaid Letters are at large, and the controverſy thereabouts more largely handled.

I ſhall only add a Propheſy delivered in the Name of the Lord, in a Letter to *John Story*, one of the oppoſers of the Womens Meetings before ſeveral Witneſſes the firſt of the firſt Month 1677. *viz.*

'Oh *John Story*! what haſt thou done a-
'gainſt the Lord and thy own Soul? Thou
'haſt divided the Heritage of the Lord, and
'the good Ordinances which Chriſt Jeſus hath
'ſet up in his Church, haſt thou contemned,
'eſpecially Womens Preaching, and Womens
'Meetings; therefore the Lord will throw
'contempt upon thee; and if thou doſt not
'repent ſpeedily, miſerable will be thy end. Oh
'how haſt thou loſt thy Place and Dignity
'which thou had'ſt among the Saints in Light?
'and now to be numbered amongſt the Re-
'bellious: If ever thou findeſt Mercy with
'the Lord, go home to the North with ſpeed,
'and break up the divided Meetings which
'thou and *John Wilkinſon* has been Inſtrumen-
'tal to divide from the Body of our Lord
'Jeſus Chriſt. The Anger of the Lord is chie-
'fly againſt thee; and thou art bound with

'two bonds, for the Church and Brethren 'have bound thee on Earth, and thou art 'surely bound in Heaven; and this is the Te-'ſtimony of Jeſus to thee; neither ſhalt thou 'be able to get from under theſe bonds, till 'thou art reconciled to the Brethren [*i. e.* ſub-'mit to *G. F.* &c.] Oh haſt to the Work a-'boveſaid, leaſt the wrath of the Lord over-'take thee before it be done, and be recon-'ciled to *George Fox*, who is God's Friend, and 'the Servant of the living God, and great A-'poſtle of the Lord Jeſus Chriſt; haſt away 'into the North for thy time is ſhort; and 'go quickly, thou and thy brother, if poſſible, 'you may bring again to the Body of Jeſus 'Chriſt thoſe ye have ſcattered, leaſt their 'blood be required at your hands: Ariſe quick-'ly and be going, for this is the word of the 'Lord to thee, viz. *That this year ſhalt thou* '[John Story] *dye, becauſe thou haſt taught* '*Rebellion againſt the living God.*

Solomon Eccles.

I have recited the more of this Letter of *Solomon Eccles* for that it ſhews, 1. That the Quakers believe that Womens Meetings are the Ordinances of Jeſus Chriſt. 2. That they pretend to have power to bind and looſe. 3. That the only way to find Mercy was to ſubmit to *George Fox*, and conſequently to obey and obſerve his Laws. 4. That this falſe Propheſy, delivered in the Name of the Lord, might be from Age to Age continued upon the Quakers, as a brand upon their pretence

to

to Propheſy; for when the ſaid *Solomon* delivered this Meſſage by Letter to *John Story*, the ſaid *John* was very ill, and not like to live; yet it pleaſed God for the honour of his Name, and that theſe falſe pretenders might be manifeſt, to give him length of days about 4 years after. 5. That they accounted *George Fox* the great Apoſtle of our Lord Jeſus Chriſt from the Firſt Inſtance. 'tis no marvel then that the Quakers have thrown off and rejected the Ordinances of Baptiſme and the Lord's Supper, Inſtituted by Chriſt himſelf; ſince *Fox* their Apoſtle have ordained Womens Meetings. From the 2*d*. That they are one with the Pope, touching the power of the Church. From the 3*d*. That the Merits and Satisfaction of Chriſt, as our Mediator and Interceſſor, of his Death and bitter Paſſion, are by the Quakers laid aſide, if the only way to find Mercy with God, be to be reconcil'd to the Quaker Church. From the 4*th*. That the Quakers are not zealous for God by their cloaking and excuſing this falſe Propheſy of *Solomon Eccles* as well as divers others of his Idolatrous Practices; and by their owning him and his Books to the laſt, and never paſſing a publick cenſure upon him and his Books. From the 5*th*. That 'tis no marvel that they are ſo much concern'd to vindicate every little Pamphlet of their own with great charge and induſtry; but when the Papiſts call our Bible a brazen Face'd, corrupt and falſe Bible; this they ſay in ſo many

ny words, they are not concern'd to vindicate, this they leave to the Sectarian and Episcopalians to do; for alas they have work enough besides; and as to the Bible, though the Papists call it a *brazen Fac'd Book false and corrupt*, yet the Quakers are not concern'd to vindicate the Bible; and indeed how can they against the Papists, for the Papists would soon reply, what do the Quakers blame us for calling your Bible a brazen Fac'd Book, whil'st you your selves call it Death, Dust, Beastly Wares, Serpents Food? How then can you blame us, since we are Cousin Jermains, and Dear Brethren in the common cause against the Church of *England*? Good God, when I consider their deep Hypocrisy in their confession to the Parliament, I am astonish'd at their impudence, and so I proceed to the next Head.

5. *Moreover, saith the Historian p. 55. it's also their custome in their Houses, never to express a Religious Duty with an outward Voice, as praying to God, craving his Blessing e'er they take Meat, or go to Bed, till they feel the impulsion of the Spirit.*

This also is the fruit of Quakerism; read one of their Books stiled *A Musick Lecture*, &c. p. 25. 'For where they [*i. e.* Christians] 'are, I was in Performances, in Ordinances, 'in Family Duties, in Hearing, in Reading, 'in Prayers, in Fastings; well, but when I came 'to bend my Mind to that of God in me, which 'is *Christ*, then I begun to learn to be a Fool, inso-

insomuch, that I durst not give God thanks for the Victuals that were set before me, *&c.*

Reader, this their practice is so well known in *England*, as well as in *Holland*, that I need not to enlarge upon it; only take up a Lamentation when I consider how many Thousand Families of Quakers there are in *England*, that never prayed to God in their Houses, nor gave thanks for Blessings received with outward Voice, since they turned Quakers, perhaps 20 or 30 years: What account then will they be able to give at the great and terrible Day? Who have thus bewitched the People from the practice of the Primitive Christians, Saints and Martyrs, and all Protestant Churches to this day, unto the practice of the Heathen that know no God, read Jeremiah 10. 25. *Pour out thy fury upon the heathen, and upon the families that call not on thy name.* But, possibly they'll say, they think of God when they go to Bed, and when they receive the Comforts of this Life; to which I answer; if that be enough, and that words are useless, why then do their Teachers speak and pray in their Meetings with an audible Voice, and sometimes at your own Houses when People are there? Is this their practice only that they may be seen of Men? a thing I am jealous of; for if they look upon it their Duty, why not a Duty incumbent upon the hearers also? But they say in *Burrow's* Works p. 47. That is no command of God

God to thee, which God commanded to others, unless they receive it a new as the Inspired Apostles did. Thus have they taken away they Key of Knowledge from the People, I mean the use of the Holy Scripture, which would instruct them better: Nay, this is not all, but where the Spirit of Quakerism is in its full vigor; if they happen to be in company with a Man of another Profession, whether Episcopalian, Presbyterian, Independant, or Baptist, who crave a Blessing upon what they receive, ☞ sits the Quaker with his Hat on, as a Testimony against that laudible Practice.

6. *They have Anniversary Synods in every considerable Kingdom, to whom belong the Care and Administration of all the Affairs of that Kingdom. In* England *they have a fixed Anniversary Synod on the third day of Penticost. Gen. Hist. p.* 51.

This may be true, but of how dangerous a consequence both to Church and State I am not able to determine, but time will further manifest: But the more they encrease and gain upon their People, and believe that they are the only true Church, and as such, cannot err; that they have power to bind and loose; and that their Precepts and Prescriptions are of equal Authority to that of the Apostles, and thereupon ought to be indispensibly obeyed; I say, as this comes to be received and embraced, the danger of these Anniversary Synods will be seen more and more,

more, and it may be when 'tis too late; for they not only already think themſelves capable to teach Judges, Juſtices, yea, and the Parliament too. What is their Duty, what they may do, and what they may not do, and the utmoſt confines of their Juriſdiction? particularly in the caſe of Hereſy, of which I have recited ſome Inſtances, and can hundreds more; as alſo by two of their Anniverſary Synods they have virtually, tho' not verbally, repealed great part of two Statute Laws that of the 22 of *C.* II. and that clauſe of an Act of Parliament made in the Firſt of *K. W.* III. relating to Tythes by their yearly Epiſtles, enregiſtred by Authority of their Anniverſary Synods; I need not here relate what an Influence their firſt Epiſtle had, and how little the Law was regarded or obſerved the whole Nation is witneſs; and as to the laſt about Tythes and Church-warden Rates, which the Parliament took care to preſerve in their old Channel, in the ſame Law which indulge the Quakers in the exerciſe of their perſwaſion; yet this very Law they *Anno* 1696. Charged implicitly with Antichriſtianiſm, ſaying, p. 1. 'That all due care be taken againſt that 'grand Oppreſſion, and Antichriſtian Yoke of 'Tythes; that our Chriſtian Teſtimony born 'and greatly ſuffered for, be faithfully main-'tained againſt them, in all reſpects, and a-'gainſt Steeple-houſe-rates, or Lays; as alſo 'againſt the burthen and impoſition of Oaths, '*&c.* Here we ſee Tythes are Antichriſtian,

and

and their Teſtimony Chriſtian; a perfect Map of their whole Doctrine; the Parliament Antichriſtian, the Quakers Chriſtian; the Parliament great Oppreſſors, the Quakers Oppreſſed, tho' they pay no more than their Neighbours; the Parliament lay Antichriſtian Yokes upon the Quakers, the Quakers the only Chriſtian ſufferers, and perſecuted People of God; whoſe ſufferings and perſecutions are greater and more unjuſt, than the ſufferings of Chriſt, his Apoſtles and Martyrs; for what was inflicted upon them, was duly executed by a Law; and to this practice of ours agree that Doctrine of St. *Edw. Burrow's*, as it is written in our Goſpel, in the Book of our Holy Scriptures, which we at all times ſtand ready to vindicate; vulgarly call'd *Ed. Burrow's* Works p. 501. 'Witneſſes we ſtand 'againſt Parliaments, Councels, Judges, Ju'ſtices, who make and execute Laws in their 'own wills over the Conſciences of Men; 'and to ſuch Laws, Cuſtoms, Courts, or 'Arbitrary Uſurped Dominion we cannot yield 'obedience, *&c.* And therefore by this our Anniverſary Decree, we Ordain and Enact, that the Members of all our Monthly and Quarterly Meetings, and all other our Aſſociates in every Kingdom, Nation and County that adhere to us, and believe us to be the univerſal Church of the Firſt born, who cannot err, but are led by an infallible Spirit; that all and every of our Diſciples throw off all theſe Antichriſtian Yokes of grand Oppreſ-

ſion

ſion; and from henceforth ſtand faithful Witneſſes againſt Tythes as Antichriſtian, againſt Church Rates, againſt lawful Oathes, againſt carrying Guns; and this, as the Hiſtorian ſays, is to go through *England* and *Wales*, yea all the World over; and all that ſuffer for their Stubborneſs and Antimagiſtratical Principles, by the ſame Edict is to be taken into Record, who it is that ſuffer, for what cauſe they ſuffer, and on what account. I have not time to ſet forth the dangerous conſequences of theſe Anniverſary Synods, when they once gain upon the People that they are the only univerſal Catholick Church, and as ſuch cannot err; that as *G. Whitehead* Teaches, the People are to believe as ſhe believes: I ſay, on this Doctrine of Infallibity hangs a load of dangers; the Parliament ſay one thing, the Anniverſary Synod at *Devonſhire-houſe* another; they now argue privately, but in time may diſpute the Point publickly: Infallibility ſticks at nothing provided it be for the Holy Church in the Papiſts Dialect, or for Truth's ſake in the Quakers: They are Terms Synonymous, reſpecting their Authors, and *W. Penn*'s Books cited declare plainly how vigorous he was for his near Friends and dear kindred in the late Reign; and the Quakers addreſſed from their Anniverſary Synods run in the ſame Channel, and flow from the ſame Fountain, for K. *J.* II. and againſt the Church of *England*, there came forth publick Addreſſes Annually, beſides

Books

Books every Month in favour of the then Government and againſt the Church: But ſince King *William* came to the Crown, never a publick Anniverſary Addreſs to King *W.* nor one Book wrot in favour of the preſent Governments, as anon will appear. And thus Quakeriſm, like the Snake in the Graſs, creeps on undiſcovered, or at leaſt little notice taken how ſhe ſecretly Smites, and privately Stings, and throws out her Poyſon both at Church and State; She'll Arraign, Impeach, Try, Judge, Summons, Dialogue, Condemn both Magiſtrate and Miniſter, Ruler and People; yet if ſhe be but toucht, Oh how ſhe winches and giffles up and down! crying ſhe's wrong'd, ſhe's abus'd, and all is malice that's ſaid of her; whil'ſt ſhe takes the liberty to abuſe, traduce, ſtigmatize and calumniate all other People. This is the Temper of this clamorous Woman; and tho' I do ſolemnly profeſs, as in the ſight of God, Angels and Men, I am not for Perſecution, neither do I deſire, nor none need to fear that our King and Parliament ſhould follow the French King's example in what is of the nature of Perſecution or Cruelty; yet on the other hand, when they perceive the Ingratitude of this inſolent People, they probably may take ſome meaſures to ſtop the ſtream of Hereſie which ſpreads like a Leproſie through the Nation: And foraſmuch as ſomething that is praiſe worthy on the French King's part, in granting the Miniſtry of the reformed

med Churches leave to hold a national Synod, and for the exemplarineſs of the French Proteſtants zeal for God, care of his Church, ſubjection to the Laws according to the Evangelical Doctrine of Chriſt, his Apoſtles and Martyrs. I ſhall ſet down a few things worthy obſervation, from the 28 Synod held at *Charenton* near *Paris* the 26 day of *December* 1644. as in the 2 Vol. of *John Quick*'s Hiſt. p. 428. to 437. *viz.*

The Seſſions being opened with Prayer, the Lord Marquis of *Clermont*, General Deputy, preſented the Writ given forth by His Majeſty's Command, for calling the Synod as followeth.

'This day being the 12 of *February* 1644. 'the King being then at *Paris*, upon the moſt 'humble Petition of his Subjects of the pre-'tended reformed Religion, to permit them 'the calling and holding a national Synod, 'deſiring to gratifie, and treat favourably his 'ſaid Subjects, hath permitted, and doth permit 'them, the Convocation of a national Synod 'next to *Charenton*; but with this condition, 'that they treat in it of none other matters 'but of thoſe which he allowed them; and 'that the Commiſſioner, whom His Majeſty 'ſhall pleaſe to appoint, be preſent in the ſaid 'Synod, as hath been accuſtomed, in witneſs 'whereof, His Majeſty hath commanded me 'to iſſue out this Writ, which he hath Signed 'with his own Hand, and cauſed it to be coun-

'ter-signed by me his Commissioner and Se-
'cretary of State, and of his Command,
Signed in the Original *Lewis*,
and a little lower Phelipeaux.

The Lord Commissioner unto the Synod.

Messieurs,

'AS it is a very great honour to me to be
'Commissionated to assist in your Synod,
'and to acquaint you with his Will and Plea-
'sure, so also have I great deal of joy and sa-
'tisfaction to behold this illustrious Assembly,
'chosen out of all the Provinces of this King-
'dom, and that I can tell you by word of
'Mouth, which is to assure you of their Ma-
'jesties good will unto you, and protection
'of you, and of all your Churches; and of
'the entire execution of the Edicts of Pacifi-
'cation, so long as you continue your selves
'within the bounds of your Duty, Subjection,
'and Fidelity, which you owe unto their
'Majesties, they being the higher Powers set
'over you by God, intrusted with the supreme
'Authority, and your lot and portion being
'the honour of obedience unto them; where-
'unto you stand obliged by your Birth, the
'dictates of your Consciences, and the Favors
'you daily receive from their Majesties, and
'by all kinds of consideration both general
'and particular; and observe it I beseech you
'as a singular mark of their Majesties Favor
'unto you, that there be of your Religion in
the

'the Kingdom Perſons of the higheſt Quality;
'There be amongſt you moſt Noble and Illu-
'ſtrious Dukes and Peers, Mareſchals of *France*,
'Generals of Armies, Magiſtrates and Judges
'of Sovereign Courts; and their Majeſties
'now this very day, out of their great confi-
'dence they have of your Loyalty and Fi-
'delity have granted you this Aſſembly at the
'very Gates of the Metropolis of this King-
'dom, in the very face and view of all *France*,
'and of this infinite People of *Paris*, vaſtly
'different from you in Manners and Humours,
'Inclination and Religion, who will be
'ſevere Witneſſes and Judges over all your
'Actions.

'And that all things may be done in that
'Order preſcribed me by their Majeſties, I
'am in their Names commanded to acquaint
'you, that all Miniſters who are *not Natural*
'*born Subjects* but Strangers, are to be *exclu-*
'*ded this Synod*, and that none may aſſiſt to
'Vote in it who hath not Letters of Deputa-
'tion from his Provincial Synod; and that
'during the time it be held, you may have no
'*Communication with Forreigners* or other ſuſpe-
'cted Perſons; and foraſmuch as *your Aſſem-*
'*blies* are not by any legal conſtitution a Bo-
'dy Politick, their Majeſties have *forbidden*
'you to *meddle* in *State Affairs* or matters of
'Juſtice, becauſe your Synod hath no power
'to judge of ſuch matters; but only to treat
'of Points of Doctrine. and Church Diſcipline.
'Moreover their Majeſties do forbid you to

'*print* any Books in *any* place whatsoever, 'concerning your Religion, which are not at-'tested [*i. e.* licensed] by two manuel Certi-'ficates of two Ministers at the least, under 'pain of confiscation of the whole Impression; 'nor may you denounce any *excommunication* 'against any *Minister* or others, who shall 'change their Religion for that of the *Roman* 'Catholicks, nor treat them reproachfully 'neither by Word nor Writing. Moreover, 'when they speak of the *Pope*, they are not 'to call him Antichrist, nor to treat him dis-'respectfully; nor shall they tax the *Roman* 'Church with Idolatry, nor the Sacraments, 'nor Ceremonies thereof as humane Inventi-'ons and Idolatry, *&c.* Nor to make Colle-'ctions of Money.

The Moderator's Answer.

'We thankfully acknowledge the great 'Goodness and Mercy of Almighty God, in 'answering the Prayers of his poor Churches 'with his heavenly Blessing, and their Maje-'sties condescention in accepting our most 'humble Petition, presented by the Lords of 'our general Deputies, and granting us this 'privilege of holding this Synod, and com-'mitting the *inspection* of it unto a Person most 'Illustrious for his Vertues, and well deserving 'that high Place of Dignity and Honour in 'the first and chiefest Parliament of the King-'dom: All these and many other considera-

tions

'tions do enforce our Souls with a ſweet and 'pleaſing violence, to break forth into en-'larged Praiſes, and enflamed Thankfulneſs 'unto their Majeſties, yea, and in moſt ar-'dent Supplications unto our God, for the 'preſervation of their Sacred Perſons, his Be-'nediction upon their Government, the Glo-'ry of their Crowns, under whoſe comforta-'ble ſhadows the Churches enjoying a ſweet 'Peace, will never have any other deſire or 'thought than to practice faithfully, and con-'ſcientiouſly, that moſt expreſs command of 'our Lord and Saviour by his Apoſtle St. *Peter*, 'to fear God and honour the King; and 'that with a moſt entire and ſincere obe-'dience.

'And as we have no deſign to do it, ſo 'we ſhall never admit any perſons to ſit as a 'Member of our National Synod, who hath 'not a Deputation, *&c.* nor ſhall we hold a-'ny correſpondency with, nor receive any 'Letters coming from Forreigners, nor return 'any anſwers to them, unleſs that my Lord Com-'miſſioner, who repreſents His Majeſty's Per-'ſon, ſhall have firſt peruſed them; nor will 'we debate about matters of State, nor *make* 'any Orders in relation to them; nor ſhall 'we ſet up Provincial Counſels in oppoſition 'to His Majeſty's Will; nor, as His Majeſty 'hath demanded of us, will we ſuffer thoſe 'Canons of our National Synods, concerning 'the approbation of Books, that ſhall be prin-'ted on matters of Religion to be violated

nor shall we excommunicate any of those 'Persons who quit the Communion of our 'Churches, for we do not arrogate to our 'selves any Jurisdiction over them, from that 'minute in which they left us; nor shall we 'tollerate any Sermons fraught with any in-'jurious and reproachful Language against 'the Members of the Church of *Rome*; nor 'suffer that Monies be collected, *&c.*

Thus Reader you see, the Protestants ask and the King grants; the King limits them, sets them bounds; the Protestants promise to obey. 1. Not to admit Strangers to sit in their Synods. 2. Nor to hold correspondency with Forreigners. 3. Nor will they debate about State matters. 4. Nor make any Orders relating to them. 5. Nor print Books unlicens'd. 6. Nor excommunicate Persons that quit their Society; for they do not arrogate to themselves such a power, nor conceive themselves the only true Church in the World, like the old Strumpet and the young Harlot. 7. Nor will they tollerate any Sermons [or Books] fraught with injurious and reproachful Language; nor will they suffer *Money* to be collected, which as it's called the Sinew of War, so it may be called the Nerve of Heresie. I hope to such as will read this Book, and others I have wrote, will not stand in need of proof that the Quakers are guilty of all that the Christians are herein said to be thus innocent of. Having shewed the danger of the Quakers Anniversary Synods, upon their

their Principle of Infallibility, read *Mat.*22.21. *Tit.* 3. 1. 1 *Pet.* 2. 13, 14, 17. *Rom.* 13. 1, 2, 3. and *Tindal's* Works (i. e.) *The obedience of a Chriſtian Man*, &c. p. 111. 'viz. For God 'hath made the King in every Realm Judge 'over all; he that reſiſteth the King reſiſteth 'God; if the Subjects Sin, they muſt be brought 'to the King's Judgment; if the King Sin 'he muſt be brought to the Judgment of God, 'and as it is to reſiſt the King, ſo it is to reſiſt 'his Officers, which are ſent to execute the 'King's Commandment; for it is written, let 'every Soul be ſubject to the higher Power; 'here is no Man exempt, but all Souls 'muſt obey; and ſo I proceed to the next 'Head.

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7. *Gen. Hiſt.* p. 110. *The Quakers alſo could not but love him* (King William) *and Embrace him as their moſt Effectual Defender, without the hindrance or fear of Moleſtation.*

HEre I find my Author as far out proportionably, as in his high Commendation of *William Penn*, Sect. 2. For alaſs! As ſtreams run from a full Fountain, ſo do and did the Quakers run to the late K. *J.* II. for out of the abundance of the Heart the Mouth ſpeaketh. But of this I will not be mine

own Judge; but as a Demonstration thereof, I will recite a few of their words out of some of their Addresses to the late K. *J.* II. And 1*st*.

London, April, 1687. 'We pray God to 'bless the King, His Royal Family and Peo-'ple with Grace and Peace; and that after 'a long and prosperous Reign here, he may 'receive a better Crown amongst the Blessed; 'Which is the Prayer of, *&c.* The second.

Scotland, June, 1687. 'We cannot but 'with grateful Hearts both admire and ac-'knowledge the Providence of God that 'made the Kings retiring into our Country '(i. e. *Scotland*, 1679) give a happy turn to 'his Affairs, to the defeating and disappoin-'ting the designs of his Enemies. —— We 'do justly conceive our selves obliged, by a 'special tye, to praise God for his Goodness, 'in carrying the King thorow, and over all 'his troubles, since by the same Providence, 'and at the same time, by which the Lord 'began in that more observable manner, to 'evidence his care of him, he made him the 'happy Instrument to deliver us from our 'troubles. So that the prosperity of his As-'fairs, and our peaceable fruition of the ex-'ercise of our Consciences beareth the same 'date the 3*d*. *London*, *August* 1678. We pray 'God save the King, and deliver him out of 'all his Enemies Hands; both Spiritual and 'Temporal Enemies, *Amen*.

Mark

Mark Reader, here is Addreſs upon Addreſs, and Prayer after Prayer for the late King *James* II. which ſound his Fame from *England* to *Scotland*, and from thence Eccoed back from *Stotland* to *England*, in the higheſt ſtrain, and moſt elegant Stile the Quakers could invent, ſutable to their ſingular Dialect. I do not mention this practice whil'ſt he was King of *England*, and ſeated on the Throne as an Evil in it ſelf, or inconſiſtent with their Duty, and the Duty of all his Subjects; for 'tis my Judgment that we ought to pray for *all Kings* which God in his Providence ſets over us, without diſputing their Titles; and to obey every Ordinance of Man for the Lord's ſake, knowing that there is no Power but of God, the Powers that be are ordained of God, and who ſo reſiſt the Powers, they reſiſt the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation according to theſe Scriptures, *Rom.* 13. *Tit.* 3. 1. 1 *Pet.* 2 *cap.* *Mat.* 22. 21. I ſay I do not recite theſe Addreſſes and Prayers made by the Quakers to, and for the late King, as an Evil in it ſelf, for I do believe we ought to pray for all Kings, whether they be *Pagan* or Chriſtian, Papiſt or Proteſtant, good or bad, Orthodox, or Hetrodox, Protectors or Perſecutors, for ſuch was the practice of all Gods faithful Saints and Servants, from *Abraham* downwards to this day, as theſe Scriptures

*Gen.*20.*and* 47.7.10. *Exod.* 1. 6. *to the end cap.* 2.23,24,25. *cap.* 3.7,10. 10 *Acts* 7.18. 1035. *Psal* 90. 1. *Josephus Anti. l.* 6. *cap.* 5. 67, 1. *Sam.* 8. 22. *cap.* 9.16.17. *cap.*15. 1, 9. 1 *Tim.* 2. 1, 2. 1 *Chron.* 28. 4. 1 *Kings* 18.25. *Jer.* 33.20. *Psa.* 132.11. *to* 14. 2 *Sam.* 7.25. *cap.* 16. 16. *Ezr.* 6. 3. *to* 14. *Joseph An.* 11. *cap.* 4. *Ezek.* 19. 10. *Exod.* 22. 26. 1 *Pet.* 2. *Mat.* 22. &c.

Scriptures shew in the Margin. But that which disappoints both the Author of this *Gen. Hist.* my self and thousands more is, that they should thus heartily pray for, and address themselves unto the late King, and write so many Books in favour of the then Government, calling him brave King, *&c.* God and *Cesar* are both of a mind, *&c.* A sensible Prince, *&c.* An Instrument in God's hand, *&c.* and notwithstanding all this and much more that might be said on the same Subject, yet when King *William*, his present Majesty, whom God preserve, came to the Crown, and the very first Year of His Reign, did, by Law indulge them in the exercise of their perswasion, and give them all the ease they reasonably could desire, yet they made not one Address to him, nor one Prayer for him, as they did for the late King; no, nor yet wrot one Book in favour of the Government, which made me and others admire at their ingratitude; for, I was so far of the same mind with the Author of the *Gen. Hist.* That I thought the Quakers could not but love K. *W.* III. and embrace him as their most effectual Defender; but when I came to prove them, and try them, and measure them by

by their Fruits, and to conſider that in two years ſpace they made 4 Addreſſes to the late K. *J.* II. and that in 4 years time they had not made one Addreſs to K. *W.* III. I then altered my mind, and by reading of their ſaid Addreſſes, and their Books wrot by *W. Penn*, I found that the ſtream of their Affections did run like a mighty torrent to the late K. *J.* II. when there was not the leaſt iſſuing drop of Affection run to His preſent Majeſty; and this put me upon writing a Letter to the Quakers, *Auguſt* 1690. p. 2. 'Now if you 'would be conſtant; then, why do you not 'pray for, and addreſs your ſelves to K. *William* and Q. *Mary* as heartily, and as pub-'lickly as you did to, and for, K. *J.* whom 'you call'd and ſaid, *a Brave King*, *God* and '*Ceſar* are *both* of *a mind*, *pray Godbleſs the King* 'and *His Royal Family*. Theſe and many more '[magnifying Expreſſions] were publiſhed thro 'the Nations: But no Salutation, no Meſſage, 'no Prayer for, nor no Addreſs to K. *W.* and 'Q. *M.* as if you were ſtruck mute at the loſs 'of your brave King, whom you ſaid was 'of the ſame mind with God: What can you 'ſay for your ſelves? Are you like thoſe '1 *Sam.* 10. 27. *viz.* The Children of *Belial*, 'who ſaid, how ſhall this Man ſave us? And 'they deſpiſed him, and they brought him no 'preſents [no Addreſſes nor Prayers] but the 'King held his peace. Oh you unworthy and 'ungrateful Perſons! Hath not King *William* 'granted you the Liberty of your Conſcien-

ces,

'ces, and confirmed it by a Law? What, 'have you nothing to say for King *William*? 'Nay, you are so far from that, that when 'His Majesty appointed a Fast, for the pro-'sperity of his Armies, you not only Preached 'against the Fast, but also, to weaken the 'Hearts and Hands of his Friends, you did 'vehemently cry down all Wars and Fighting. 'Is your zeal for the Protestant cause, and 'the Protestant interest quite lost and gone, 'or is it gone to *Rome*? You have had several 'yearly Meetings since this King's Reign, but 'not the least publick acknowledgment of the 'special Favour shewed you by the King and 'Parliament; I will not say but some of your 'People may be heartily thankful, yet it 'plainly appears, that your Leaders and Tea-'chers [and Anniversary Synods] are of ano-'ther mind; for had you been as hearty and 'zealous for the present Government, as in 'point of gratitude you should and ought to 'have been, your People had not been so di-'vided, and so confused touching the Prote-'stant interest, as now they are; the sad and 'evil Effects of which must, and will be laid 'at your doors. Consider what is said, 'repent and amend your ways, for this Go-'vernment and the Protestant Interest are so 'link'd together, that those who are not true 'to the one cannot be true to the other, what-'ever their pretences are, or may be.

This I wrot, and caused it to be printed and dispersed as a Testimony against their luke-warmness

warmneſs to the preſent Government, and their Zeal to, and for the late Reign as this Section, and Sections 5 6 do make plainly appear.

Obj. But poſſibly ſome may object, that theſe are private Addreſſes by ſome few particulars, and be ready to demand, whether they ever made a publick Anniverſary Addreſs, that thereby they might, in all Kingdoms, ſhew their Loyalty to the late King, *&c.*

Anſ. Yea, that they did, and that it may more evidently appear, that *William Penn*'s Books mention'd in Section V. VI. run in the ſame channel, I will write part of their ſaid Anniverſary Addreſs, *Anno* 1688. viz.

The humble Addreſs of the People call'd Quakers, from their yearly Meeting, the 6th. *of the Month called* June, 1688. viz.

'We the Kings peaceable Subjects, from 'divers parts of his Dominions, being met 'together in this City, after our uſual 'manner to inſpect the affairs of our Chriſti-'an Society *throughout the World*, think it 'our Duty humbly to repreſent to him the '*bleſſed* Effects, the Liberty he has graciouſly 'granted his People to worſhip God, accor-'ding to their Conſciences, hath had both on 'our Perſons and Eſtates; for whereas we for-'merly had long and ſorrowful Liſts brought 'to us, from almoſt all parts of his Territo-

ries,

'ries, of Prisoners and the spoil of Goods by 'violent and ill Men, upon account of Consc-'ence. We bless God, and thank the King, 'the Goals are every where clear, except in 'cases of *Tythes*, and the repairs of Parish 'Churches, and some few about Oaths; and 'we do in all Humility lay it before the King 'to consider the hardships our Friends are yet 'under for Conscience sake, in those respects, 'being in the one chiefly expos'd to the present 'Anger of the offended Clergy, who have 'therefore imprisoned some of them till death, 'and in the other they are rendered very un-'profitable to the publick and themselves; for 'both in reference to Freedoms in Corpora-'tions, Probats of Wills and Testaments, and 'Administrations, Answers in Chancery and 'Exchequer, Tryals of our just Titles and 'Debts, proceeding in our Trades in the Cu-'stome house, serving the Office of Constables, '*&c.* They are disabled and great advanta-'ges taken against them; unless the King's 'Favour do interpose; and as we humbly hope 'he may relieve us, so we confidently assure 'our selves he will ease us what he can.

'Now since it hath pleased thee, O King, 'to renew to all thy Subjects by thy last De-'claration, thy gracious Assurances to pursue 'the Establishment of this Liberty and Pro-'perty, upon an unalterable Foundation; and 'in order to it to hold a Parliament in *Nov.* 'next at farthest; we think our selves deeply 'engaged to renew our assurances of Fidelity

and

'and Affection, and with God's help, intend 'to do our part for the effecting ſo bleſſed and 'glorious a Work; that ſo it may be out of 'the power of any one party to hurt another 'upon the account of Conſcience: And as we 'firmly believe that God will never deſert 'this righteous cauſe of Liberty, nor the King in 'maintaining of it; ſo we hope by God's Grace 'to let the World ſee, we can honeſtly and 'heartily appear for Liberty of Conſcience, 'and be inviolably true to our own Religion, 'whatever the Folly or Madneſs of ſome Men 'on that account may ſuggeſt to the contrary.

Theſe are the ſayings of their Anniverſary Synod. Here you ſee is nothing wanting but bended knees; here is in *all* Humility, in *all* Fidelity, with *all* Affection, yea, *all*, *all*, *all*, *all* Prayers for him; for long Life, for a proſperous Reign, Laud and Praiſe in the higheſt; for his Deliverance, for the defeating his Enemies [the excluders,] yea, it would be too long to enumerate them: Beſides, Book after Book in favour of the Government; and Letter after Letter printed and diſperſed; a firſt, a ſecond and a third for the repealing the Penal Laws and Teſts, that ſo the Papiſts might ſit in Parliament to Eſtabliſh them a new Order, even St. *George*'s Order as compleatly as their Grandfather *Ignatius Loyola* had his Order confirmed by the Popes Bulls, *October* 3*d*. *Anno* 1540 as at large ſet forth in a *Diſcourſe concerning the Idolatry of the Church of Rome*, &c. *p.* 281. But God in his righteous Judg-

Judgment deserted their King, their Cause; and will in time more fully discover their Order to be of the same tendency, and carried on by the same Holy cheats, that *Ignatius Loyola*'s Order of the Jesuits was. And so much briefly to shew how Quakerism grew, and after what manner it made its progress; and how they bent their strength against the Protestant Interest, Church of *England*, and all Orthodox Religion.

But Reader, did you ever hear of an Anniversary Address to King *William*? No such matter: Did you ever see a Book put forth in favour of the present Government? No such matter; no, no, 'tis as in my printed Letter 1690. above recited. *No* Salutation, *no* Message, *no* Prayer for, nor *no* Address to, King *William* III from this their yearly Synod, nor a Book wrot in favour of the Government; *no*, in all Humility, *no*, in all Affection, *no* publick Prayers for his long and prosperous Reign, *no* Laud and Praise that his Enemies are defeated; here is *no*, *no*, *no*, *no*. Come *George Whitehead*, and foreman of your Anniversary Synod; what can you say for your selves? Why are you mute? Why have you not brought forth one publick Anniversary Synodical Address this seven years? nor publick Prayers; or, are you still like those we read on, 1 Sam. 10. 27. *But the children of Beliel said, how shall this man save us? and they despised him, and brought him no presents* [no Prayers, no Addresses] *but the King held his peace.*

But

But, that I may not leave out one cluſter of the Quakers Vine by which Quakeriſm has been nouriſhed, I ſhall now mention a notable paſſage, to diſcover the Quakers averſion to the preſent Government, *viz.* The Widow *Whitrow*, formerly a Quaker, wrot a Book in favour of the Government about four years ſince, but it did ſo croſs the Quakers current, that they made an Order for the calling it in, and ſuppreſſing the ſame; the which I have, together with their not addreſſing His preſent Majeſty, more largely handled in my Book *New Rome unmask'd* p. 26. to 32.

Obj. Well, but may ſome ſay, tho' it be granted that ſince His Majeſty King *William* came to the Crown, the Quakers have made no publick addreſs to him, tho' it was frequent with them ſo to do to the late King, which we muſt acknowledge do ſhew of what ſtamp they are; yet *Anno* 95. they gave out a Paper they ſtil'd *Their Ancient Teſtimony renewed, with reſpect to the King and Government; and touching the preſent Aſſociation*; where they have theſe words.

'And we believe that the timely diſcovery 'and prevention of the late barbarous Deſign, 'and Miſchievous Plot againſt the King and 'Government, and the ſad Effects it might 'have had, is an eminent Mercy from Al-'mighty God; for which we, and the whole 'Nation have great cauſe to be humbly thank-'ful to him, and to pray for the continuance 'of his Mercies to them and us. From a Mee-

'ting of the said People in *London*, the 23*d*. 'of the first Month called *March* 169⅞.

The recited Paper was given into the Lords House, where their Bill for their Affirmation, to pass instead of an Oath, was under the Lords consideration, it having passed the House of Commons, and I being there, ask'd one of the Clarks to give me one of the said Papers, which having perused, I saw clearly their Juggles: For, first it was not signed by any Body, neither had they once mentioned what King they meant; and I knowing their reserve and cunning way of insinuating, and yet to leave a back door to creep out at on occasion, I wrot a Reply to their Paper, which is as followeth, somewhat contracted, *viz.*

A brief Reply to the Quakers Paper, Entituled The Ancient Testimony of the People call'd Quakers, *renewed with respect to the King and Government, and touching the present Association*, &c. *By* Fra. Bugg, *Sen.*

Friends,

'YOur Paper is not signed, and thereby seems 'fallacious from the top to the bottom; 'for what credit can be given to a Paper not 'signed, only said to be given out at a Meeting 'in *London*; the King's Proclamations are said

'said to be given out at His Court at *Whitehall*, 'but not without his Name *W. Rex*; but it 'seems the Quakers conceive themselves of 'that credit, that they need not sign their 'Papers, that's below them, or else it must 'be to leave room for an excuse, or a back 'door when time serves; I grant they say 'they pray for the King, but *what King* they 'do not tell; no, that's a secret; they also 'say they cannot sign the Association, and 'thereby declare the King their rightful and 'lawful King, for Conscience sake; and yet 'they tell you, that their not signing is not 'in opposition to his being declared the rightful 'and lawful King; who says so? no Body, 'for there is no Name to it, nor from what 'Meeting it was given out; whether Yearly, 'Quarterly, Monthly, or second-day Mee-'ting; or whether from 2 or 3 Quakers un-'der a Hedge.

'Again, you say you cannot sign the Asso-'ciation, in regard you cannot take revenge 'for our selves nor others: That's strange; 'what, had you not a Quaker lately Mur-'dered on the Road, between *Kingsland* and '*Shoreditch*, you know you had; and did you 'not prosecute the Murtherer? you know you 'did, and profered 50 *l.* reward for the dis-'covery of the Person, and found him, ap-'prehended him, and had him tryed at the '*Old-Baily*, *London*, where he was condem-'ned, and afterwards hang'd in Chains near '*Stone-Bridge*, and all this prosecution by Qua-

'kers. Can you revenge your selves of the 'Blood of a private Person, and can you not 'sign the Association to avenge the Blood of 'your Prince for Conscience sake? what, are 'your Consciences so nice, that you can nei-'ther say nor do any thing for the publick 'good? What, can you receive benefit and 'protection from the Government; and see 'your Prince every day ventures his Life to 'defend you in your Liberty and Property? 'and can you not sign the Association, De-'fend your Prince, and Assist the Government 'for Conscience sake: You may yet remem-'ber how frequent it was with you to addres 'the late King *James*; but you know you ne-'ver made a publick Addres to His present 'Majesty; no, your Consciences will not al-'low you, neither to pray for, addres your 'selves to, nor yet to sign the Association in 'defence of His Majesty; nor yet sign your 'Paper, wherein you pretend to pay some 'kind of respect for the Liberty you en-'joy: you could tell *Richard Cromwel* he 'should prosper, and that you would be a 'strength to him, and stand by him in the day 'of Trouble; and defend him in his just Go-'vernment; see *Burrow*'s Works, *&c.* You 'could tell the late King in your Anniversary 'Addres above mentioned, that you thought 'your selves deeply engag'd to renew your 'assurances of Fidelity and Affection; and 'that by God's help you did intend to do 'your parts; but you cannot sign the Associ-

ation,

'ation, and thereby, ſtand by, and defend 'King *William*, nor renew your aſſurances of 'Fidelity and Affection *for Conſcience ſake*: 'What *Conſcience* then is yours, that thus dif- 'fers from the Conſciences of the Lords and 'Commons, and all other dutiful Subjects of 'our Sovereign Lord the King? Or, has no 'body any *Conſcience* but you? Signed in 'concurrance with the loyal Aſſociation this '27*th* of *March*, 1696.

by *Fra. Bugg*, Sen.

This Reply I preſented to the Lords on the 28*th* of *March* 1696. which was very well accepted of; and ſoon after one of the Peers came out and ſaid to this effect: Mr. *Whitehead* this Paper of yours will not do, you muſt be plain, and declare what King you mean, and alſo ſign your Paper; and if you do ſo, and appear plain and ſincere, I will do the beſt I can for you, and poſſibly your Bill may paſs the Houſe, *&c.* But this did ſo ſtartle the Quakers, and made them ſo angry with *Fra. Bugg*, that *Gilbert Laytey* could not contain himſelf, but before ſeveral Lords and other Gentlemen, abuſed me to my Face; as alſo, *Jacob Franklin* and ſome others, to whom I reply'd what was needfull at that time, in my own defence, and to the great ſatisfaction of the Lords and other Gentlemen preſent. But, this was not all, but by and by came out a Biſhop of the Church of *England* and ſaid, Mr. *Whitehead*, we have conſidered of your Bill, but we ſhall

inſert a clauſe for the payment of Tythes; and a power, in caſe of neglect of payment, to diſtrain for any ſumm not exceeding 10 *l.* what think you of that? If you will not accept of it ſo, it will be thrown out. But, ah poor *George*, methinks I ſee him how he rubb'd his Elbow, and ſcratch'd his Head, and look'd up as demurely as a Puritan, and ſaid, at leaſt thought, *viz.* What hard things are now upon us poor innocent Quakers? that our Papers will not paſs without ſigning, nor will our meaning paſs, but we muſt declare in plain words what King we mean; this does indeed pinch us, and ſorely trouble us; and, which is ſtill as bad, we muſt have a clauſe put in to bind us to pay Tythes, and this will go down but ruggedly with the Friends: What ſhall I ſay, or how ſhall I come off? If I accept of it on theſe Terms I ſhall diſpleaſe many; if I looſe the Bill, and with it our Money ſpent to obtain it [tho' when all is done, 'tis no leſs, nor more an Oath then I took my ſelf in the Lord Mayor's Court, upon a Bill exhibited againſt me by *Thomas Daniel* and *Elizabeth* his Wife, *April 9th* 1695.] I ſhall diſpleaſe others; what ſhall I do? I am beſet round on every ſide; without are fears, within are doubts; one ſort of Friends will blame me for accepting of it; thus *I* A. B. *do declare in the preſence of Almighty God, the witneſs of the Truth of what I ſay*; which the World's people will ſay 'tis equivalent to an Oath, and at the end of it

there

there is ſuch Rider as enjoyns us to pay Tythes *&c.* and yet this will not do neither, unleſs we *ſign* our Aſſociation, and mention King *William*; theſe things are hard, yet we will ſubmit to Parliaments for once, *&c.*

Reader, this is the caſe, their firſt Paper dated *March* 3 169⅝ not ſigned, nor King *W.* named, was thrown out, and poor *G W.* and his Aſſociates ſigned another dated the 3*d* day of *April* 1696. A Copy thereof a Perſon of Quality ſent me, which Paper was ſigned, and the King's Name at large in it; that part of it which anſwers to the other part already recited I will ſet down, *viz.* 'And we believe 'that the timely diſcovery and prevention of 'the late barbarous Deſign and miſchievous 'Plot againſt *King William* and the Govern-'ment, and the ſad Effects it might have had 'is an eminent Mercy from Almighty God, '*&c. At a Meeting of the ſaid People* the 3d of April 96. *Signed* by *many* of *us* on behalf of our ſelves, and the *reſt* of our Friends, *&c.*

Note Reader, that this Paper preſented to the King *April* 8. 1696. dated *April* 3. 96. was never diſperſed among the Quakers, but kept private: But that Paper dated *March* 3. 169⅝. wherein the King is not named, and which therefore the Lords threw out; that Paper was diſperſed far and near; ſo the poor Quakers ſtill may be to ſeek what King their Teachers mean, *&c.*

Reader, I have already put down the Form of the Quakers Oath, I *A. B.* &c. I ſhall now

add another clause in the said Act, which will prevent them from coming into any share of the Government, which they have long waited for; but thanks be to God Quakerism has by this Act got such a blow, as they will not easily rub off, viz.

Provided and be it Enacted, that no Quaker, or reputed Quaker shall by vertue of this Act be qualify'd or permitted to give evidence in any Criminal Causes; to serve on any Juries, or bear any Office or place of [*Trust*] *or Profit in the Government; any thing in this Act contained to the contrary, in any wise notwithstanding.*

And having thus far shewed Mr. *Croese* his mistake of the Quakers loving King *William* as their effectual Defender, as well as in some other things in his General History: I am about leaving him until the next opportunity, hoping when he considers and sees how Quakerism first rose, and how it has grown, and by what means and methods it has had its progress, that he will not blame me for dealing plainly with them, especially when he sees and considers the scurrilous Names and ignominious Terms they have cast upon the Learned Clergy of this *British* Nation, as Robbers, Thieves, Witches, Devils, Antichrists, Bloodhounds, the Sir *Simons* of the Age, Monsters, *Baal*'s Priests, Sodomites, and what not, which might render them and their function odious to the People; as also their Pamphlets to the Parliaments to leave and forsake them;

and

and ſo I take my leave of this learned Hiſtorian and bid him farewel.

By this time ſome may ſay, you ſeem to know the diſtemper of this corrupted Body of Quakeriſm; pray let us know a Remedy to ſtop the gangreen; for many wiſe and learned Men have endeavoured to apply a Remedy, but have hitherto miſſed; yea, ſometimes by Corraſives which have been too ſevere to ſtop the running thereof; and ſometimes by Lenetives which have taken no place at all.

Anſ. I do acknowledge, and experience teacheth us, that ſometimes the ableſt Phyſitian for want of knowing the Diſeaſe has miſſed, when one not ſo noted, has with the help of Herbs, and what is common, wrought a Cure. Firſt then, the moſt proper way to Cure this Diſtemper which lies in the Brain, and affects the Heart alſo, is to let *George W.* and ſome few of the moſt eminent Teachers and Writers amongſt the Quakers, be ſummoned by Authority, and by the ſame examined, whether theſe Books quoted as theirs, be really ſo or no. Next, if proved upon them, let them either juſtifie or retract them. Secondly, after this is done, let them ſet forth certain Articles of their Faith, and if it be agreeable to the Chriſtian Religion, then let them condemn all their Books which teach the contrary: This was the way of the French Proteſtants; and when ſo done, let each Congregation of Quakers have their Teacher, and each

each Teacher have their Congregation, and take care of the ſame, that ſo the Generation of Youth be not corrupted and poyſoned by ſucking in falſe Notions, and imbibing falſe Principles in their young years: This is what pleaſes all Proteſtant Diſſenters, both Presbyterians, Independants, and Baptiſts and for which they are very thankful to the Government, and in their Meetings pray heartily for the preſervation thereof, as I have heard in all their Societies. And if nothing leſs then Anniverſary Synods, and General Councels will pleaſe theſe aſpiring Quakers; before they have them, let them ask leave of the Government to hold them, and how long to continue the ſitting thereof; and if the Government think good to beſtow that Favour of them, it would be very proper that there ſhould be a Commiſſioner or two, Ordered and Commiſſioned by His Majeſty to reſide in their Councel, the doors being open, and free ingreſs for their Deputies, and liberty for them to ſpeak freely; and their Acts put into Writing for preventing confuſion; and when this is done, it will be proper to limit and ſet them bounds (who of themſelves are boundleſs) and to reſtrain them from theſe things following.

1. That all their Miniſters who are not natural born Subjects, but Foreigners, [whoſe coming may be to ſpy out the weakneſſes of our Country, to alienate the King's Subjects from their obedience to their Sovereign] may

may be excluded out of their Synod, and have neither place nor voice in their general Counſel.

2. And that during the time granted them by Authority to hold their Synod, they may have no communication with Forreigners, or other ſuſpected Perſons, as Jeſuits, *&c.*

3. And foraſmuch as the Quakers are not by any legal conſtitution a body Politick; therefore they ſhould not meddle in State Affairs, *viz.* to condemn Acts of Parliaments as Antichriſtian and Oppreſſive to the Subject; and thereby abſolve their Diſciples from their obedience to their Lawful Magiſtrates, whom they ought to obey as the higher Powers, ſet over them by God, entruſted with the ſupreme Authority, and their part is to yield a dutiful ſubjection and faithful obedience, as whereunto they ſtand oblig'd by the commands of Chriſt and his Apoſtles, and the practice of God's faithful Saints and Servants, holy Apoſtles and Martyrs in all Ages, by their Birth as natural born Subjects of theſe Realms; by the dictates of their Conſciences, and the many Favours they daily receive in being defended and protected in their Liberty and Property, and by all kinds of conſideration both general and particular, *&c.*

4. That they print no Books but what are licens'd by Commiſſioners, appointed by His Majeſty for that purpoſe, under pain of forfeiting the whole impreſſion; this would be

a

a great means to restore *England* to its Pristine Glory, which once it had, when it was famous for extirpating Heresie; whereas of latter years 'tis reported by the Historian of the Quakers History, to be a Nurse for Heresie, *&c.*

5. That they do not arrogate to themselves the power of excommunicating such as dissent from them, and conform themselves to the Establish'd Religion, nor treat them Reproachfully, but that they study to be quiet and mind their own business.

6. That they be not permitted in their Books and Sermons to call legal Punishments Persecution; calling the Magistrates Persecutors, thereby rendering them odious to the common People.

7. That they be not permitted in these Synods to approve of such Books, nor to teach such Doctrine as call the national Ministry Witches, Devils, Antichrists; nor the Parliaments, Judges, Justices, and other Magistrates, the Beasts that carry the Whore, Persecutors of the Saints, nor to impeach their judicial Proceedings.

8. That they be not permitted to Summons, Try, Judge, Arraign, Condemn, and Dyalogue the national Ministry, Magistracy and People, and thereby lift up and extol themselves, as the only Catholick Universal Church of the First-born, which cannot err; and Curse, Damn, and Reprobate all other Christians. This has been their frequent practice,

ctice, and a main Pillar of their Hereſie; for, when they gain upon the common People, that the Apoſtolick Order of the Church of Chriſt is re-eſtabliſh'd only amongſt them; and that all other Societies are Apoſtates, Antichriſts, Heathens, and Infidels, they then have gained the point, and will ſoon claim the Chair, and reach at the Scepter.

9. That they be forbidden to make Collections, and Tax the People, and lay by Funds as their manner is; for, as Money is ſaid to be the Sinews of War, ſo may it be call'd the Nerve of Hereſie; but let each Society of Quakers maintain their own Teacher, and not have a common Bank at *London* and Feoffees entruſted therewith to give 8 10 or 20 *l.* at a time to their Travelling Teachers, who range all the World over, bantering all other Miniſters who have a ſettled maintenance, and are far leſs chargeable to their Hearers than are the Quakers Teachers, who come uncall'd for, like Flies and Mice eat up the proviſion of others, as ſaith the Hiſtorian.

10. That they be not permitted to call the Scriptures of the Prophets, Chriſt and his Apoſtles, by thoſe contemptible Names of Death, Duſt, Beaſtly-Ware, Serpents-Food, and the like.

11. But that they be compell'd to condemn thoſe Books of theirs which ſo teach; for, thus do they bring the Chriſtian Religion into contempt, in order to raiſe Quakeriſm as the moſt excellent of all Religions.

12. Let

12. Let them not be permitted to call the Church of *England* an Adulterated Harlot, nor to charge her with Witchcraft and Sorceries; to be an Adulterous Womb, which brings forth monſterous Births; neither let them be permitted to call the Book of Common Prayer [which is grounded on the Holy Scriptures, compoſed and profeſſed by our Martyred Anceſtors, and confirmed by Authority of King and Parliament] a branch which proceeded from the Pope, and from his Loyns [ſay they] it draws its Strength: Neither let them be permitted to print and publiſh to the Nations, that they have ript up the Bowels of the Church of *England*, and diſcovered her Adulterous Womb, and all the falſe Conceptions conceived by her, and that without any fear of her or her power.

13. Neither let them be permitted to teach Schools, for there they read *W. Smith*'s Primmer, and *Geo. Fox*'s Primmer, and a certain portion every day of *Geo. Fox*'s Journal, all which enveigh bitterly againſt the Church of *England*, and all inſtituted Religion, which tends to inſtil corrupt Principles, whil'ſt the Bible and other good Books are laid aſide: Theſe things ought to be noted, and for the Generation of years ſake to be guarded againſt.

14. Upon the whole matter, theſe ſayings contained in the 12 particulars being great contempt upon the Magiſtracy and Miniſtry, upon the King and his People, and upon the whole

whole Nation: Yet thus do their Books Teach, thus do they print and publiſh, even in ſo many words, if they deny it, I am ready to prove it. And notwithſtanding this, and much more that might be ſaid of the ſame nature; yet they are ſo high and rampant, that when I printed my Book *New Rome Arraign'd, &c.* and laid open ſome of theſe Errors, they indicted me, and proſecuted me at Law, to my great coſt and damage; ſeized my Books and proſecuted me with all the aggravations imaginable: And, that it may yet further appear how tender they are of their own Church, their own Miniſters, their own Writings, and Epiſtles, I ſhall recite one of their Anniverſary Injunctions, *viz.*

From our Yearly Meeting in London *27 of 3d Month 1675. To all our Quarterly and Monthly Meetings in* England, *&c.*

'Concerning Mens and Womens Meetings, 'it is our Judgment and Teſtimony in the Word 'of God's Wiſdom, that the riſe and practice, 'ſetting up and eſtabliſhing of Mens and Wo-'mens Meetings in the Churches of Chriſt in 'this our Day and Generation, is according to 'the Mind and Counſel of God, and done in the 'ordering and leading of his Eternal Spirit—— 'And it is our Senſe, Advice, Admonition and 'Judgment in the fear of God, and in the Au-'thority of his Power and Spirit to Friends and Bre-

'Brethren in their ſeveral Meetings, that no 'ſuch *ſlight* and *contemptible* Names and Expreſ-'ſions, as calling Mens and Womens Meet-'ings, *Courts Seſſions*, or *Synods*, that they are Po-'piſh Impoſitions, uſeleſs and burdenſome; that 'faithful Friends Papers which *we* Teſtify, have 'been given forth by the *Spirit* and *Power* of 'God, are Mens *Edicts* or *Cannons*, Elders in 'the Service of the Church, *Popes* and *Biſhops*, 'with ſuch *ſcornful* ſayings, be permitted among 'them, *&c.*

Behold what Names and Expreſſions are contained in the recited 12 particulars, given by themſelves to the Scripture, Biſhops and Clergy, Miniſtry and People; yet, none muſt ſay why do they ſo, but it muſt be accounted malicious; and yet, how tender are theſe Men of their own blaſphemous Books and defamatory Libels; inſomuch, that as I am willing to note ſome things from the French King, *ſo* would I have ſome obſerve the Quakers method in this matter for their example, and not ſuffer the Holy Scripture, the Book of Common Prayer, the Chriſtian Magiſtracy, and Miniſtry to be thus contemned, vilifyed, and ſet at naught by this irreligious ſpawn of the Jeſuits; and ſo I conclude this matter, and ſubſcribe my Name.

January the 28th. 1696. *Fra. Bugg*, Sen.

A Sup-

A Supplement to the former Hiſtory, containing a further correction of the learned Croeſe's *General Hiſtory of Quakeriſm.*

GEN. *Hiſt.* p. 62. 'They (the Quakers) *condemn no Man till they hear him*, &c. My Author, the Hiſtorian, is now ſo far beſides the matter, and gives a Relation ſo contrary to their practice, that He and I muſt part again; for I may not keep company with him at preſent, but I muſt ſhew him his miſtakes. *1ſt.* In general, They Summons all Archbiſhops, Lordbiſhops, Deans, Prebends, Doctors, Vicars, Curates, and all Prelaticals, as this Book ſets forth at large, not perſonally but fictitiouſly; and when this is done, they Arraign, Try, and Judge them unheard, to be Monſters, Witches, Devils, Antichriſts, Bloodhounds, Conjurers, and falſe Prophets; but to come cloſer to matter of fact, *viz.* Particularly about the Year 1676. A difference happen'd between me and *Sam. Cater*, and one of their Speakers touching a Fine of 15 *l.* which I ſuffered for him, for that his Name and Habitation was unknown to the Juſtices ſo as to levy a Fine upon his Goods and Chattels; and in regard I

thought it but reasonable, that he should make me restitution; and also finding by their Books that in the loss of 13550 *l.* by Fines and Distresses, by an Act of Parliament made the 22 of King *Charles* II. Entituled *An Act to prevent and suppress seditious Conventicles*, &c. The Preachers, where strangers never lost 50 *l.* and thereupon (not barely for my own sake, but my Fellow Hearers) I prosecuted *Sam. Cater* for restitution of the said 15 *l.* suffered for him as aforesaid, in that he did not declare his Name and Habitation, when he saw the Informers convicting the Meeting, as at large set forth in my Book, *The painted Harlot both Stript and Whipt*, &c. and that Entituled *Reason against Railing*, &c. and to which I refer the Reader for further satisfaction. Yet to shew that they condemn Persons unheard, and that their judicial proceedings are Arbitrary and Partial, as well as Illegal; and therein, like the high Court of Justice, which would not permit King *Charles* I. to give his Reasons, nor to be heard in his just defence, as at large in *The History of Independancy*, &c. I shall transcribe some passages of that Transaction, *viz. Anno* 1676. I went to the Yearly Meeting in *London*, and in the Face of their Assembly I proposed this Question, *viz.* 'Whether Friends in the Ministry, where they are 'strangers, ought not to tell their Names, 'and Habitations upon their apparent sight 'of Informers coming into the Meeting, taking the Names of Friends in order to convict

'vict the Meeting; that ſo they may ſtand 'in the ſame capacity, relating to ſufferings 'with the Hearers; and not the Miniſters in 'one capacity free from Sufferings, and the 'Hearers in another capacity *i. e.* always lya-'ble to Sufferings, and not for themſelves 'only, but alſo for the Meeting-houſes, for 'the Poor and Indigent, for Strangers and 'Forreigners, and for the Preachers, unleſs 'they declare their Names and Places of A-'bode, *&c.* This was ſuch an unexpected and terrifying Queſtion, that it ſet the Synod on Fire, and ſtartled the moſt Eloquent Orator of them all; inſomuch, that *W. Penn* ſteps upon a Form and adjourned the Meeting to *Horſly-down* Meeting-houſe in *Southwark*, the next day at 7 in the Morning, where (after ſome private debate) it terminated thus; that unleſs a Magiſtrate, or a Conſtable with his Staff came to a Meeting to demand the Speaker's Name and Habitation, he was at his liberty whether to declare it or no; upon which, finding which way the Hare run, I came home; and the Month of *September* following I gave *Sam. Cater* a perſonal Summons to appear at our Monthly Meeting next following, at *Chattriſe* in the Iſle of *Ely*, where I demanded Juſtice againſt *Sam. Cater*; but the Meeting refuſed and rejected my Reaſons; and then I appealed from thence to the Quarterly Meeting as Superior; but that Meeting alſo, thro' the influence of *Sam. Cater*, refuſed to do me right: Then I appealed from

nce

thence to the Yearly Meeting *Anno* 1677. as Superior to them all; and as a preparatory for my matter, I wrot seven sheets of Paper to *W. Penn*, called *Speeches and Passages* grounded upon an Edict made at the Yearly Meeting *Anno* 1675. Whereby the Hearers were obliged neither to *forsake*, *decline*, nor *remove* their Meetings, like *worldly*, *fearful* and *Cowardly* Professors; and on that bottom, and for divers reasons grounded thereupon, I set forth the reasonableness that the Preachers [who thus advise and enjoyn the Hearers, and exhort them to stand valiant and give up all] should likewise stand the brunt, and not shrink and turn back like Cowardly Officers, and become the same worldly and politick Professors they advise us not to be like. I also wrot a Letter to *W. Penn*, *J. Crook*, and *R. Barkley*, referring the matter in controversy to them. Thus being prepar'd, I went to the Yearly Meeting *Anno* 1677. and after some discourse with *W. Penn*, to give him his due, he used great diligence to get me a Meeting, which was at *Ed. Man's* House in *Bishops-gate-street*, *June* 9th. 1677. and there we came to this Agreement, *viz.*

'*Memorandum*, That on condition that 'Friends of the Quarterly Meeting do chuse 'and elect 10 or 12 Friends to hear and deter- 'mine the controversy between *F. B.* and *S. C.* 'relating to the 15 *l.* Fine, *&c.* They the said '*F. B.* and *S. C.* do hereby promise to stand to their

'their final determination, witneſs our Hands 'this 9th. of June 1677.

Fra. Fugg
Sam. Cater

Witneſſes, *Jo. Whitehead, G. Barnadiſton, W. Whaley, Jo. Burnyate, Amb. Rigg, Leo. Fell,* and others.

But when the Quarterly Meeting came, which was the 5th. of *Sept.* 1677. I call'd for the written agreement; but *Sam. Fulbig* with whom it was entruſted, being *Sam. Cater*'s Creature would not produce it, neither would *Sam. Cater* allow, that the Meeting ſhould chuſe any but themſelves. Moreover, the Meeting reſolved againſt any other Election but themſelves, by which I perceived their deſign; but, being tired with an endleſs proſecution, I at laſt, tho very unwillingly, ſubmitted to the Meeting, who choſe 12 out of themſelves to examine the matter, and to put an end to the controverſy, contrary to the condition of the recited agreement, which only impower'd the ſaid Quarterly Meeting to chuſe and elect, and not to judge and determine: However, they pretending they would do us equally Juſtice; I gave them my Writings which I had drawn from the Records of Conviction, and Warrant, and other things to ſet forth my right to the reſtitution of the ſaid 15 *l.* being Fined for my ſelf, for being at the ſaid Meeting 10 *s.* beſides this 15 *l.*

for *Sam. Cater*, as by the Books above quoted I have largely set forth. Well, the 12 Persons took my Writings, and going up *Rob. Letchworth*'s Chamber, thorow the Kitchen, one of the 12 threw all my Writings into the Fire, and burnt them unexamined, and unheard, or so much as look'd on any one passage to demonstrate my right, *&c.* And about a quarter of an hour after, they sent for us; and we being come up the Chamber to them, one of the self-chosen Arbitrators directed his speech to us, that they had determined the matter, and found *Sam. Cater* clear, and my demand unreasonable; and that they had acquitted *Sam. Cater*, and hoped that I would be quiet for the time to come, *&c.* to whom I replyed, that they had given away my right; and that I was able to demonstrate the same if they would hear me; they reply'd it was ended, and that they hoped I would now sit down quiet, and rest satisfied, but they would not give me the Award, and so we parted; but going home, one—— *Dan.* a Quaker call'd me to him, and said, *Francis* I am grieved to behold what foul play thou hast had to day; wherein said I? What dost thou mean? Why reply'd—— *Dan.* I sat in the Kitchen as thy 12 Arbitrators came thro' the House to go up the Chamber, and I saw one of them throw all the Papers thou gav'st them in the Meeting to peruse, and did burn them all without looking on any one of them.

Where-

Whereupon I ſent the ſaid Arbitrators a large Paper call'd a Preſcript, and Poſtſcripts with Summons to appear at the next Quarterly Meeting, concluding them accountable for their actions upon their own Principles, in *Ed. Burrow's Works p.* 442. *viz.* 'And we be-'lieve that all Governors and Rulers *ought* to 'be accountable to the People, and to the 'next ſucceeding Rulers for *all* their Actions, 'which may be enquired into upon occaſion, *&c.* My charge to them was 1. In that they did not purſue the Terms of the recited Agreement. 2. That according to the ſaid Agreement they ought to have choſen Men, and not to Arbitrate the matter themſelves, when by the condition thereof they were only to chuſe and elect. 3. That contrary to all rules of Law in that caſe, they refuſed me a Copy of their Award, and thereupon I looked upon my ſelf at liberty from their Award. 4. In that they burned my Evidences which ſet forth my Title to the reſtitution of the ſaid 15 *l.* without any examination, and thereupon condemned me unheard; all which put me upon writing the ſaid Preſcript in Proſe, and Poſtſcript in Verſe; the latter follows in theſe words.

1. In Ages paſt as I heard tell
Some Men did judgment hate,
And it abhorr'd, I know full well,
So woful was their State.

2. And equity they did pervert
Which made the good Man cry,
Justice and Right do not pervert,
For that's Iniquity.

3. A parallel you see alas,
As plain, as plain may be,
Which answereth, as in a Glass
Face answers Face you see.

4. Even in a Tryal now on foot
Where Justice finds no place,
But will and power bear it out,
This is the very case.

5. But witty, witty *William Penn*
Hath drawn a fair scrowl,
'Gainst arbitrary force of Men
Which none can back recal.

6. Where property he vindicates,
And each Man's right maintain,
And partial dealings there he hates,
As nothing worse, so vain

7. But, why should I or any one
Proceed to Tryal then,
If judgment true be fled and gone,
And loathed by such Men?

8. Surely 'tis vain for to expect
A full and ample hearing,
When Evidences they reject
As good for nought but fearing.

9. Yet put on courage once again
And call them to account;
Who gave away what's not your own;
Who chose themselves to mount.

10. The place of Arbitrators great,
'Twixt thoſe that differ much,
As if reſolved to do right,
But it was nothing ſuch.

11. Wherefore do not conceive I pray
That there is any Treaſon,
In calling you up to the Bar
Becauſe it's now in ſeaſon.

12. But how dar'ſt thou or any one,
Thus ſpeak, thus write, or ſay;
Yea, ſome may query hereupon,
Saying is their cauſe I pray.

13. For any one thus to rebuke
Men who pretend to judge,
Infallibler than ever *Luke*,
Paul, *Peter*, *James*, or *Jude*.

14. Let ſuch receive an anſwer ſhort,
And ſearch the matter well,
If Preſident then they find not
There's cauſe enough to tell.

15. And to be bold for to unfold
Such falſifying tricks,
As Man thereof hath not been told,
Nor read the like in *Hicks*.

16. So why ſhould I or any other
Such partial dealings hide,
Or ſuch injuſtice go and ſmother,
Such things I can't abide.

17. Neither could *Micah*, *Paul*, nor *John*
The Scripture witneſs bear
Silent keep, but muſt go on,
Saying, Houſe of *Jacob* hear.

18. Wherefore let no Man think I pray
That such a fool I am,
As to be scar'd or fray'd away,
For wrong me no Man can.

19. As I keep to the truth in which
I preservation have,
And therein trace a constant path
Where none can me bereave.

20. Of blessings and of peace also,
Whatever some may fear,
Tho' sufferings great and many too,
I therefore must endure.

21. Like them of old which practic'd not
Soft pillows for to sew,
Who witness'd suffering their lot
From the self-saving crew.

22. Whereof sometime the leaders they
Great'st polititions be
Tho' they profess another way
More noble, just and free.

23. Yet do but look within the Vail
And there you may behold,
Of being valiant some do fail
Which seemeth to be bold.

24. Thus false, thus base, and proud
Are these aspiring Judges,
Who for justice crys aloud,
Whil'st others they make drudges.

Upon this the said Arbitrators met me at the next Quarterly Meeting, where we had a large Conference; and to convince my Author that they condemn Persons unheard, contrary to his relation, I shall cite so much as

as will demonſtrate the ſame; and for more of the ſame nature, I refer him and others to the Books quoted.

Proceedings at the Quarterly Meeting.

Meeting, We deſire thee, *Fra. Bugg* to give up the matter.

F. B. Nay hold, you have done me wrong by perverting Juſtice, burning my Writings, and detaining the Award; all which I ſhall make appear, if you pleaſe to hear me.

J. W. We have judged for Truth, and ſo there muſt be no more of it.

F. B. Is your judgment ſo infallible, as that you cannot err; if not, why may not my cauſe be reheard?

S. Fulbigg, No, no, we will not hear any more of it, we have heard enough of it already.

F. B. I deſire to be heard.

J. Prime, We will not hear thee.

F. B. I deſire you to hear me, that is the leaſt you can do.

Pet. Watſon, No, no, we will not hear thee, we have heard too much of it already.

F. B. I deſire a Copy of the Award, that the ſelf-choſen Arbitrators made.

P. Watſon, No, thou ſhalt not have a Copy of it; what wilt thou do with a Copy of it?

F. B. It is but reaſonable that I ſhould have a Copy of it, and thereupon I demand it.

J. Ainſloe, *E. Love*, *R. Smith*, Friends let him have a Copy of the Award, it is indeed but reaſonable he ſhould have a Copy of it.

P. Watson, Nay, he shall not have a Copy of it.

F. B. I have something material to offer, and therefore desire to be heard; and I marvel that you will neither hear me nor give me a Copy of your Award, this shews your guilty Consciences.

J. Ainsloe, For my part I would have *F. B.* heard what he can say; really if we proceed thus, we shall be the most Arbitrary People in the whole World; if you will not hear him it shall be put to the Vote.

R. Smith, We shall not be like the *Israelites* unless we hear him: What shall we not hear the complaint of the oppressed? We ought to hear the complaint of a Servant, yea, of a Stranger, much more of *F. B.* who has been so serviceable to us, and a great sufferer for Truths sake, *&c.*

But all would not do, they could not be prevailed upon, either to give me a Copy of their Award, or a full hearing before they condemned me. Whereupon I drew a Figure of the proceedings of their Monthly, Quarterly, and Yearly Meeting, *The painted Harlot*, &c. *p.* 28. 29. together with the proceedings of the High Court of Justice, wherein K. *Charles* I. was Arraigned, Tryed, Judged and Condemned; and not once suffered to give his reasons for what he had to say, and to offer against their Arbitrary proceedings, as in *The History of Independancy*, &c. On the one hand shewing their Affinity, and meek *Moses*, and Scri-

Scripture Judges; on the other hand ſhewing their contrariety; and when I had ſo done, I ſet this motto, and the reaſon for it, as you may there read at large.

Here is a Figure pray mark it well,
Another I can make I do you tell;
But this may ſerve to be a Looking-glaſs,
To ſhew you plainly how things come to paſs.
But if you ſay, we never did profeſs
The Scripture for our Rule in any caſe,
But Judgment we'll give out as we ſee cauſe,
Not minding Juſtice, Equity, or Laws.
Then I do ſay, another there needs not
To manifeſt the ſame, ſince 'tis my lot.
Which, for to do, I here declare and tell
The Scripture I muſt take to do it well;
Becauſe 'tis, however in my eſteem,
The trueſt ſtanding Record I have ſeen;
Condemning errors in the Judgment Seat,
But Truth and Juſtice it maintains complete.

Having proceeded thus far in this old controverſy, it will not be amiſs to let the World ſee how *Sam. Cater*'s caſe was manag'd. Firſt by partial Judges, as abovetold; and next by lying Lawyers: For, *Tho. Rudyard*, *S. Cater*'s Lawyer, thus ſaid in his defence, about the 15 *l.* I ſuffered for *Sam. Cater* as aforeſaid, *viz.* 'The Fine of 15 *l.* was paid in Money voluntarily, *before* diſtreſs was made, which is a payment that our Teſtimony was ever againſt; 'and has been oftentimes 3 or 4 times the 'value of the thing demanded, and charge; be-

'becauſe they could neither pay, nor com-
'pound for ſuch ſpoiling their Goods, *&c.*

Now this went a great way with many againſt me, that I ſhould pay the Money voluntarily before diſtreſs was made; and the further in that *Geo. Whitehead*, who ſays in his Preface to his Book ſtil'd *Judgment Fixed*, &c. 'If I did not feel the Lord my God lay-
'ing a real neceſſity upon me to be publickly
'concerned in this controverſy, I would ra-
'ther chuſe to ſit down mute: But the Lord
'has laid the neceſſity, and in diſcharging my
'Duty, I neither conſult events, nor fear ef-
'fects, *&c.* Now Reader obſerve, and I will ſhew thee one inſtance of many that might be mentioned, by which thou may'ſt meaſure the reality of this neceſſity which *G.W.* pretends God [that cannot lye, nor move any to lye] laid upon him in ſuch a degree, that he in writing that Book, neither conſulted events nor yet feared effects: For, this *T. Rudyard* the Lawyer had ſaid in defence of his Client *Sam. Cater*, that I *Fra. Bugg* paid my 15 *l.* Fine voluntarily, *before* diſtreſs was made. And Reader this was a lye, as I can prove by 20 Witneſſes ſtill alive; for my Goods were diſtrained, and carried to an Inn, *viz.* the *White Hart* in our Town; and there lay until I entered my Appeal, at which time I paid the Money, and took my Goods again; and to the truth of what I ſay, and to prove *G. Whitehead*s lying neceſſity, I may recite a Cer-

Certificate under the Man and Womans hand, who at that time kept the Houſe, *viz.*

Memorandum, and that we who ſubſcribe our Names do teſtify, that the Goods of *F.B.* which were diſtrained for the Fine of 15*l.* 10*s.* [the 10*s.* being for my own offence, and the 15*l.* for *Sam. Cater*] by vertue of a Warrant from *Tho. Shelly* Eſq; late deceaſed, was after they were diſtrained, carried to the *White Hart*, and afterwards the ſaid *F. Bugg* came and paid down his Money, and took Home his Goods; this my Wife, and I [who was then Conſtable] can teſtify; Witneſs our Hands the 6*th* of *Sept.* 1691.

Peter and *Judith Maxey.*

Thus is it manifeſt that *Sam's* Lawyer told an abſolute lye, in ſaying I paid my Money voluntarily, *before* diſtreſs was made of my Goods; and as manifeſt that God never laid a neceſſity upon *G. Whitehead* to vindicate the ſaid *Rudyard*, as he did in the recited Book i. e. *Judgment Fixed*, &c. *p.* 219 220. of which I have taken notice in my Book Entituled *New Rome unmask'd*, &c. *p.* 33. to 36. And ſo I ſhall leave poor *Sam's* Lawyer with the ſame motto I ſet upon him in *Painted Harlot*, &c. p. 50. *viz.*

A Lawyer and a Friend, can he be found
Profeſſing Truth, I ſay, on *Engliſh* ground;
Who truth will ſpeak upon occaſion free,
From lying words, and baſe partiality:
If not, the wo was not pronounc'd in vain,

Since

Since to such Lawyers it doth appertain;
Who can pervert and wrest an honest Cause,
Their refuge being lyes, and not our Laws.

Having done with this Lawyer's lyes, and *Whitehead*'s vindication of him, saying, 'where 'is now thy lying Lawyer? Art not thou here-'in manifest to be the lying Defamer, &c. and much more to that purpose. I say, having briefly passed over *Rudyard* the Lawyer, and *Whitehead* the Forger; let me now answer an Objection.

Obj. But possibly some may say that *Sam. Cater* has wrot a Narrative of this controversy, which tho' it be fully answered, yet it will not be amiss to say something to invalidate it if you can, &c.

Ans. I have always stood ready to maintain what I write; and have been enabled to confute my Adversaries; and to make this appear, as I already have, so I shall still give 2 or 3 demonstrations thereof. And First of *Sam Cater*'s not owning his said Narrative, attested by credible witnesses, one whereof is still alive, *viz.*

1. *Demon.* '*Memorandum*, that *Sept.* 30. '1683. *Fra. Bugg* went to *Samuel Cater* and 'shewed him his Narrative stil'd *The Lib. of* '*an Apost conf.* &c. and asked him if he would 'own it; *Sam.* reply'd, what he had wrote, 'he had wrote; still *Fra. Bugg* pressed him 'whether he would own it, shewing him his 'Name to it: Well, said he, if my Name be 'to it, none will question but I wrot it. But still

'ſtill *Fra. Bugg* preſſed whether he would own 'the printing and publiſhing of it; but *Sam.* 'would not confeſs to that. Then *Fra. Bugg* 'offered on the penalty of 100 *l.* to prove his 'ſaid Narrative falſe, if he would come to the 'Teſt, that alſo he evaded; to this we ſub-'ſcribe our Names.

Gab. Ellington
Philip Craniſs

Reader, bear with me inſiſting ſo long on this Head; for when *Sam. Cater* dies, poſſibly his Works may be re-printed; and then his Narrative may come forth anew; and therefore 'tis proper to invalidate it.

F. B.'s Propoſition.

2. *Demon.* 'Whereas there is a Book pub-'liſhed by *S. C.* and others Entituled *The* '*Lib. of an Apoſt. conf.* &c. Theſe are there-'fore to ſignifie, that I *Fra. Bugg* offer to 'prove the ſaid Book falſe in Fact, on the pe-'nalty of 100 *l.* on condition nevertheleſs; 'that if I do make evident proof thereof, that 'he the ſaid *Sam.* be recorded out of the U-'nity. *F. Bugg.*

Sept. 23. 1683.

This I gave to *Joſ. Bank* and others of his Creatures; and not long after Friends belonging to our own Meeting, in *Mildenhal*, gave me the following Certificate, who knew both of us, and the Nature of the controverſy depending, *viz.*

At a publick Meeting at Mildenhal, *the* 21 *of* October, 1683.

'Whereas there is a Book put forth by *Sa. Cater* and others, wherein our ancient Friend '*Fra. Bugg* is called, and often termed Infor-'mer; and we knowing what an Informer is, 'according to common acceptation, and that 'he is clear of their practice; and not only so, 'but one of the greateſt Sufferers by Infor-'mers in all theſe parts; and alſo in Remem-'brance of his labor of love, and great ex-'erciſes for the Truth's ſake. We can do no 'leſs than ſignifie our diſlike thereunto, and 'teſtify againſt the ſaid treatment, as not be-'ing of a Chriſtian tendency. And whereas 'tis in the ſaid Book ſignified, that *F. Bugg* 'is not fit to treat on Chriſtian Liberty; this 'we do ſay, that hitherto we have look'd up-'on him a Man as fitly qualifyed to treat with 'any Magiſtrate on that Point, as any Man 'belonging to our Meeting; and his endea-'vors have proved as ſucceſsful; and to this 'day, tho' much is ſaid, yet we cannot ſee 'any thing proved to the contrary; and this 'we ſignify not to promote controverſy, ſub-'ſcribed by us.

Thomas Bird, Sarah Bird, John Thriſt, Elizabeth Thriſt, William Rolf, Eliz. Rolf, Joſ. Ellington, Rach. Ellington, Will. Belſham, Marg. Belſham, Rob. Suckerman, Frances Suckerman, Will. Hawkins, John Kitſon, John Harvy, John Poel, Will. Tayler,

Mar-

Margaret Huttly, Anne Hible, Ka. Hanſlip, Frances Folks, Dorcas Abbott, Eliz. Root, Sarah Bird, Joſeph Maſon, Jane Maſon, Sarah Holton, Joſ. Teſtall.

But theſe Teſtimonies proved ſo fatal to the deſign of the Quakers, which was to lay waſt my Reputation, both as a Man and Chriſtian, that it made them rage and fret, and call me Beaſt, Dog, Wolf, Enemy of all Righteouſneſs, Child of the Devil, Devil Incarnate, Apoſtate, and what not, which made me conclude the Painted Harlot with this motto.

To the Painted Harlot.

I ſmile to ſee thee ſtorm, thy rage
A ſpeedy downfal doth preſage:
The day is come that will diſcover,
Thy nakedneſs to every Lover.
Thy pious Frauds, thy curious Trade
Of merchandizing Souls doth fade;
The mountain Stone hath broke thy Toes;
Thy vitals now muſt feel its blows.
Thy *Georges* both muſt be brought down,
And to the Truth muſt vail their Crowns;
For they have long abuſed Men,
By Tongue, by Writing, and by Pen.
But now their day of Troubles come,
And they muſt reap what they have ſown;
Even ſo let all Impoſers fall,
Who Brethrens Conſciences would enthral.
What's writ for Conſcience, Liberty
Confounds all ſorts of Popery.

May skilful Archers every hour
Shoot Truth's Arrows from their Tower,
Againſt thy perſecuting Power.

Gen. Hiſt. As for their Miniſters maintenance, this is their method, they order Stipends to be taken, &c.

Here the Author of the Gen. Hiſt. and I meet again, and both agree in opinion; yet ſome amongſt them [and of the honeſter ſort] complain of this private method, and of their Bank, and their Purſemongers; and ſome again have the Impudence to deny what the Hiſtorian ſays, pretending they take no Money for Preaching; and on that Foot Banter the National Miniſtry, as Hirelings, *&c.* But to confirm what the ſaid Hiſtorian ſuggeſts, I may recite ſome Proofs; one is a Letter which I received from one ſtill eminent amongſt them, *viz.*

Dear Friend,

'I underſtand that there is a new contro-
'verſie lately riſen, about the Money thou
'once told me was gathered amongſt Friends,
'for the Relief of *J. C.* Friends, here are much
'concerned about it; knowing that Friends
'gave it freely; expecting nothing again; I
'ſuppoſe they did not make the *Common Bankers* their Executors: The Doners will muſt
'be fulfilled in all things, and not the com-
'mon *Purſemongers*; ſome Friends have a Te-
'ſtimony againſt *Common Bankers*: I have been
'examined by the Law Profeſſors, whether
'we had a *Common Purſe* or *Bank*, I anſwe-
'red

'red we had none; this *gave 'so much ſatisfaction, that Friends 'in this Town have been quiet ever ſince. 'The Magiſtrates look upon *Common Bankers* 'to be as bad as thoſe that hoard up Arms and 'Ammunition; † and not without 'Reaſon, for Money Anſwers all 'things; If Friends would put a-'way this *Dagon*, and take Money only for 'their preſent neceſſities, things would ſoon 'be better with them: God will not bleſs thoſe 'that break his Commandments, by hoarding 'up *Common Banks*, and quarrelling with thoſe 'that do not bring in Money faſt enough; '* to them I have obſerved, 'that it hath been frequent 'with ſome to reckon thoſe 'that brought in *moſt Money* 'into their *Common Bank* to 'be the beſt Chriſtians. I have heard ſome-'thing concerning this controverſy now on 'foot; about a Maid that was chuſing a Hus-'band for her ſelf; and alſo 'tis expected ſhe 'ſhould give up her concerns in that affair to 'ſome of our Preachers, which was never 'practiced until of late, amongſt any that 'profeſs *true Religion.* It is that which hath 'made the *Jeſuits* to be *abhorred* amongſt ſome 'of the honeſteſt of the Papiſts themſelves; 'ſo that they would not let them come into 'their Houſes. If the Maid be a wiſe Woman, 'and of Age to diſpoſe of her ſelf, ſhe will 'not let any of our Preachers meddle with

*This a Lye.

† *And well they may.*

* *To furniſh* S. Cat. *and other Rich Preachers with* 10 *l. at a time.*

'her concerns, of chusinga Husband for her; 'that is none of their business; they should 'only meddle with their own business, and 'let honest Friends make their choice them-'selves; we have no Law nor Custome a-'mong us for such as defame lawful Marri-'ages, or obstruct lawful Marriages. The 'Church of *England* is honester upon that 'account than we. They make such as ob-'struct or defame Marriages, either to make 'good their charge, or to make sufficient sa-'tisfaction to the Parties wronged, *&c.*

Again, see *W. Rogers* second scourge for *G. Whitehead*, who has been many years acquainted with their private way of raising Money and hoarding up *Common Banks*, which indeed is as bad as hoarding up Arms and Ammunition; for, as Money is said to be the Sinews of War, so have I often said it is the Nerve of Heresie. For, this *Dagon* Money, raised by the *Common Bankers* amongst the Quakers, has an ill tendency many ways. Well, let us hear *W. Rogers* opinion thereof, and *Ellwood*'s answer thereto.

And yet when she *Rome*'s Sister is but call'd,
She winches like touch'd Horses that are gall'd:
Confusion her attends, next follows wo,
For thus she whirls, but God knows whether she'll go:
Who when they wanted money to proceed
The Church her cash, then did supply her need;
And therefore when her cash was emptied, she Crav'd

Crav'd money to ſupply her miniſtry;
And when that practice was diſlik'd by ſome,
She ſeem'd like ſome whoſe downfal's near to come.
This Church will fall, her load will be her guile,
If you, O Flock, keep Purſe-ſtrings faſt a while:
When that Spring fails, by her you'll not be priz'd;
Uſurpers then o'er you you'll ſee deſpis'd.
And woes may long attend ſuch prating Preachers,
As for preferment turn'd deceitful Teachers.
Fox is term'd Head, yet *Whitehead* ſteer'd the courſe,
Till both was ſcorn'd, and they grew worſe and worſe.

Thus Reader, you ſee Teſtimony after Teſtimony againſt their raiſing Money for their Teachers in a clandeſtine way, pretending they do all things free, without Money, or without Reward. Now hear *Tho. Ellwood's* Anſwer, by his Book ſtiled *Rogero Maſtix*, where inſtead of denying matter of plain Fact, he confeſſes all what is ſaid, and laid to their charge, *viz.*

But that Chriſt's Miniſters ſhould be ſupply'd
With neceſſaries by his Church, his Bride,
Is ſuch a known and certain truth as none
Perhaps has e'er oppos'd but thee alone.
That 'tis the Churches duty, to ſupply
The needful wants of all her Miniſtry;
And truth it is too plain to be deny'd;

Christ's Church should for Christ's Ministers
provide.
What carps thou at then [*William*] would thy
muse
Plead that St. *Paul* did not this priviledge use;
That what was lacking to him privately,
The *Macedonian* Brethren did supply.
Thus it appear'd the Apostle did partake
Of that Provision that the Church did make;
Christ's Ministers to furnish, and their need
Supply when they want money to proceed.
Pretend thou can'st not that this Stock is given
To such as have no need thereof, but even
Thy flurt at *Richardson* for taking pay,
For what as Clark he writes, do much bewray
Thy folly and injustice, is't not fit
Who works for others should be paid for it;
And that by them who him to work desire,
The labourer is worthy of his hire.

Thus has *Ellwood* confest the whole matter, and tells us 'tis too plain to be denyed, as indeed it is. Thus you see, they confess their Ministers take Money; their Clarks take Money. Why then do they so bitterly enveigh against the Clergy for taking Money; and pretend that their Ministers take none? But if Mr. *Mead* would open his Books of Accounts, we should see how many Thousand Pounds their Speakers have in a Year, besides their private Quarters, who comes like Flies and Mice uncall'd, or unsent for; and so live on the Provision of others: And this I may say, that their Ministry hath cost me as much

in

in 4 Weeks, as the publick Miniſtry has coſt me in 4 Years; and yet, theſe are the free Preachers, free Writers, and free People if you will believe them. But, having been more large on this Head in my Book, *Battering Rams againſt new Rome*: &c. And that Entituled *New Rome unmask'd*, &c. I ſhall conclude this Head; ſince they are firſt charged to preach for Money, write for Money, contrary to their pretences; and that *T. Ellwood* [whether at unawares or no, I will not here determine] has confeſſed tobe matter of fact, and thereby puts the thing out of doubt, *&c.*

I find the Author of the Gen. Hiſt. p. 63. treat about their Marriages; and alſo, a few days after a Child is born, of their calling the Midwife. Of the firſt he ſeems only to ſpeak by way of commendation, not mentioning ſo much as one of their Orders; and as to the latter, as if he were wholly a ſtranger to them; there being no ſuch matter as calling the Midwife or Neighbours on ſuch an account. However, that he may the better be informed, I ſhall ſhew ſeveral of their Forms for Marriages, which are at large treated on in my Book, *Innocency vindicated, and Envy rebuk'd*, &c.

The Firſt Order for Marriage, by George Fox printed by Tho. Symons *the 7 of the 11th. month*, 1659.

Somewhat abſtracted, *viz.* 'And if any Friends

'Friends go together in the power of the 'Lord, after the thing hath been made known 'between themſelves, and laid before able 'Friends, and nothing appear to the contra-'ry, they may declare it in the end of the 'next general Meeting, or as they are moved, 'they may declare it in the midtime of the 'Market, on the Market day, in the next 'Market Town, or they may not, as their 'freedom is: And if they are moved, they 'may declare it to the next Magiſtrate if they 'will, or they may not; then after, in an 'Aſſembly not leſs than 12, they may ſpeak 'their Teſtimony; and then a Certificate may 'be given of the Day, Month, and Year, and 'Recorded; but that nothing be Recorded 'for money in theſe things, but freely a free 'People, ſerve one another in love, &c.

A Second Order for Marriage by George Fox *Anno* 1662.

——'And when they take one another in 'Marriage, let not leſs than a dozen Friends 'and Relations be preſent, according to your 'former Order; having firſt acquainted your 'Mens Meeting, and that it be Recorded in a 'Book, &c.

A Third Order for Marriage, Anno 1667.

'That as any are moved of the Lord, and 'in his Light called to take a Brother or Si-

ſter

'ſter in Marriage, let it be made known to 'the Children of Light; and being by the 'Light made manifeſt to be of God, let them 'be joyned together in the preſence of many 'Witneſſes; and a Record in Writing, wit-'neſſing the Day, Place, and Year, Subſcri-'bed by Witneſſes.

A Fourth Order for Marriage.

'At a Quarterly Meeting in *Hadenham* in 'the Iſle of *Ely*, *1ſt* of the *10th.* Month *1675*. '*viz.* It is ordered and agreed upon at this 'Quarterly Meeting, that no Friends for time 'to come, may permit or ſuffer marriages 'without the conſent of Friends at two Mens 'and Womens Meetings, and the Man and 'Woman to come both to the ſaid Meetings 'to receive the anſwer of Friends; that ſo no 'diſorderly and indirect proceedings may be 'carried on any more, contrary to the unity 'of Friends, *&c.*

From whence ſeveral things are obſervable. Firſt their alteration in Judgment about taking money for Recording, at firſt none, now 50 *l. per Ann.* if they ſay there is more work, there is more Perſons to do it; ſo that, if it was criminal at firſt, 'tis criminal ſtill. Secondly, at firſt they might publiſh at the market-croſs, or they might not as their Light bids them; but now they are not permitted ſo to do, but muſt come to their mens and womens diſtinct Meetings in manner and Form.

All

All liberty is taken away, and impoſition and forms erected amongſt them, which in others they condemned: But, it was but whil'ſt they could graft themſelves into a Government; for *I. A.* took his Wife according to the 3 former Orders, but tranſgreſſing this laſt, he was excommunicated, or declared out of their unity for nonconformity; I ſhall ſhew that, and then conclude this Head.

At a Quarterly Meeting in Hadenham *the* 4th *of the* 7th *month*, 1678.

'We at this Quarterly meeting having the 'buſineſs of *John Ainſloe*'s taking his Wife con-'trary to the Order of Friends, *brought be-'fore us*, and Friends having ſeveral times 'ſpake to him about it, and he not giving 'Friends ſatisfaction, we do teſtify that we 'have no union with him in this his ſo do-'ing, *&c.*

Here is Liberty given, and Liberty taken away: an Order that nothing ſhould be paid in money for Recording marriages, *&c.* and now common. They formerly cryed out againſt Forms, and now impoſe Forms, and enjoyn a conformity to them; and for non-ſubmiſſion Record out of the unity, which is all they yet can do; when they can do more look for it, they will do more; and this time will manifeſt.

Poſt-

A Poſtſcript by way of Dialogue.

READER, by the Firſt Part of this Book I have ſet forth the Quakers claim to their Tytle, to be the true Church of the Firſt Born; and from their Books have proved the contrary; as alſo cleared the Magiſtracy from the *Odium* of Perſecution: And by the ſecond part I have Hiſtorically treated of the Riſe, Growth, and Progreſs of Quakeriſm; ſhewing not ſo much the Names and Handicraft Profeſſions of that People, the Places of their abode, with ſome other particulars thereabout; the ſame being excellently well done by the Author of the General Hiſtory of the Quakers, but how and by what means Quakeriſme hath advanced; and therein have modeſtly corrected the ſaid Hiſtorian, and ſhewed him his miſtakes in many things; as alſo corroborated and ſtrengthened him wherein he is right; and now I am come, for diverſion's ſake by way of Dialogue, to handle ſome points relating to both Parts, in which I ſhall ſuggeſt nothing, but what I ſtand ready to make appear: And this familiar Diſcourſe between *Thomas* a Preacher, and *Benjamen* their Clark, I ſhall endeavour further to illuſtrate the matter in hand, *viz.*

Tho-

Teacher, Friend *Benjamen* how doſt thee do? I am glad to ſee thee; prethee let us ſmoke a Pipe and drink a Glaſs, and have a little ſerious Diſcourſe about the affairs of Truth; and let us be free, for who can argue theſe points better than we?

Clark, Friend *Thomas* with all my Heart; let us go to *Jacob Francklins*, for there is a glaſs of good Claret, known by all, and many of the World's People come thither which is a demonſtration. I know you travel from Eaſt to Weſt, from North to South, and from one Nation to another, like our Grandfather *Ignatius Loyola*.

Teacher, Drawer, bring us a Bottle of good Claret, and 2 or 3 Pipes. I profeſs *Benjamen* I am glad to ſee thee; and how goes things relating to Truth.

Clark, Pretty well here away; only here are ſome Apoſtate Quakers that are like thorns in our ſides, who hinder the progreſs of Truth, and ſeem to follow the ſteps of *Luther* and others, who you know were great Enemies to our elder Siſter *Rome*. However, there is but few that go from us prove Champions for the cauſe of others againſt us; yet I muſt confeſs *G. Keith* hath done us more hurt than any that ever went from us; for, he does charge us boldly, without fear of us or our power, with theſe Four things. 1. To deny Faith in Chriſt, as he dyed outwardly, Suffering without the Gates of *Jeruſalem* to our Salvation. 2. Juſtification and Sanctification by

by the Blood of Christ outwardly shed. 3. The Resurrection of the Body that dyed. 4. And that we deny Christ's coming outwardly in his glorify'd Body, to Judge both the quick and the dead; and the general day of Judgment, as in his Narrative p. 14. And I perceive the Apostate Christians are generally pleased with this his Work, both Episcopalians, Presbyterians, Independants, and Baptists; for, they all acknowledge and confess to all these Points, tho' in some things they differ each from others; and to be plain with you, I fear there is too much truth in what *G. Keith* says; pray how is it in *Barbadoes*, *Merryland*, *East* and *West Jersy*, *Pensilvania*, *Burmodoes*, *Antego*, *Nevis*, *Holland*, and other parts where you Travel, holding forth Truth.

Teacher, I do acknowledge that our Friend *Barkly* in his Anarchy p. 16. saith, 'I find Professors make but small boasting of any 'Proselites they get from us; I hear little of 'their proving Champions for the Principles 'of others against us, *&c.* But to be plain, they so far prevail, that I find *G Whitehead* the cunningest Writer we have [except Friend *Penn*, and *Ellwood*] is hardly able to encounter them; and to be free with you, *G. Keith* hath proved such a Champion for them, and against us, as that the City and Country, as well as parts beyond the Sea, ring of his fame, for he has lighted such a candle as we cannot blow out, nor extinguish the light thereof,

for both he and others produce matter of Fact from our Books, which none of us, if we would ſpeak truth, can deny; ſo that, to deal freely, I am of your mind; I fear there is too much truth in their Allegations againſt us on thoſe four Heads, which are ſuch four Fundamentals held by the Apoſtate Chriſtians, and ſo proved by the Letter, which they call the word of God, that I know not what to think of theſe things.

Clark, Pray what think you of *George Fox*'s Miracles, mentioned in his Journal; ſome talk ſtrangely of them, eſpecially *Fra. Bugg*; and this I obſerve, that whereas the Miracle wrought by the Apoſtles in the Name of *Jeſus* of *Nazareth* was a means to convert the *Jews* to the Chriſtian Faith, and to confirm the believing *Gentiles*. But, theſe of *G. Fox*'s, in regard he wrought them in his own Name only, they ſeem to be a means to ſhake the Faith and Confidence that ſome well wiſhers to us had of our Religion; nay, and to be plain, many amongſt us begin to doubt of them, and to think them too like the Popiſh Legend, and the counterfeit Miracles of *Simon Magus*, that Sorcerer; and I my ſelf am almoſt at a ſtand about them, and divers others of his aſſertions touching himſelf, which before our adverſaries quoted them, I did not take ſo much notice of.

Teacher; Friend *Benjamen* you are in the right of it; for, betwixt You and I, Chriſt never wrought Miracles in a corner, and publiſh'd

liſh'd them 20 or 30 years after they are ſaid to be done, but in the face of the World, before multitudes of mixt People, Friends and Enemies; witneſs that of *Cana* in *Galilee*, where he turned Water into Wine; likewiſe his feeding many Thouſands with a few barly Loves, and a few ſmall Fiſhes. He healed all manner of Diſeaſes, whether the Diſeaſe were preſent or abſent; and ſome of his Miracles he wrought on the Sabbath day, which the Pharaſees, his great Enemies, found fault with him for, though they could not deny matter of Fact. Likewiſe his Followers, who preached in his Name the Reſurrection of the dead; they likewiſe wrought Miracles, ſaying, in the Name of Jeſus of *Nazareth* riſe up and walk; and he (the Cripple) walked, and leaped, and praiſed God.

Clark, Ah, theſe were Miracles indeed: But this *Fra. Bugg* makes the World believe that *G. Fox*'s Miracles are meer ſhams, lying wonders, and deluſions: and I muſt tell thee, I fear ſo too; and to be free, ſome Friends (tho' they dare not ſay it openly) think ſo as well as I; and for my part I do not like them at all.

Teacher, Like them, who can? I was at a Friend's Houſe not long ſince, where I heard an eminent Friend ſay, that ſince ſome had wrot ſo much againſt the Journal and Miracles, *&c.* ſhe had a mind to ſee it; and I asked her how ſhe liked it; ſhe ſaid, ſhe

did not like it at all; and indeed, if we consider a few things, who can like it? For, 1. His Miracles were done in a corner no body knows where nor when, otherwise than by his own relation. 2. Never published till many years after they are said to be done. 3. They were wrought in his own Name only, and not in the Name of Jesus of *Nazareth*. 4. Here is not one Cripple that ever he cured, nor one dead Person that ever he raised; nor one blind that ever he gave sight too, to come forth and avouch that he was cured, was raised, was blind and now he sees: and to be very plain, I do believe there never was any thing of a Miracle at all, but only an Artifice to hold the people in admiration of *G. Fox*, and to confirm them in the belief that we are the only true Catholick Church of the First-born; and that the Apostolick order thereof, as well as Miracles, are restored and re-established amongst us. But, let us have a care that no body hear us; for if this discourse were known to *G. W.* I should loose my place, and you might be in danger to loose yours.

Clark, But pray what think you of his pretence to discerning, who said he knew who were Saints, who were Devils, and who were Apostates without speaking ever a word. Again, *W. Penn* said, none need to furnish him with discerning or judgment; Christ has furnish'd us already, and doth on all occasions.

Teacher,

Teacher, Oh Friend, I have been a Quaker more than 20 years, and am ashamed to hear of such vain boasting: For indeed, if we were always thus furnished with discerning and judgment on all occasions, so that we knew who were Saints, Devils, and Apostates without speaking ever a word, how came it to pass that *Sam. Cater* in his Narrative p. 18. 19. was so mistaken; that *Geo. Fox* was so mistaken in *Thomas Murford*, *Ste. Crispe*, *Tho. Rudyard*, *Ezekiel Woolly*, &c. And how came it to pass that *G. Whitehead* was so mistaken in *Christopher Atkinson*, *Tho. Leacock*, *W. Warwick*, &c.

Clark, But if this Journal be so erronious, so stuft with false and counterfeit Miracles, so thick larded with Antichristian, as well as Antiscriptural Principles, why do our Friends thus run a whoring after it, as to have it taught in Schools, and placed in all Quarterly Meetings in *England* and *Wales*, and parts beyond the Seas. Why is it sent to the University to be reserved to posterity in their Library? and to be free, I think our Friends run a whoring after it, as much as the revolting *Israelites* did after the golden Calf, *&c.*

Teacher, Come Friend *Benjamen*, I will Answer you by what I have heard in my Travels. 1. By teaching our Youth it; they are the more weaned from the Professors Religion which is founded on the Letter. 2. For that it is sent to all Quarterly and Monthly

Meetings; it has this ſervice, namely, to prove the antiquity of our Religion, and to ſhew how it was confirmed by Miracles. 3. And its being received into the Library in *Oxford*, it is to ſhew our Errors, and to expoſe us as may be ſeen by a Letter ſent from the Library-keeper to *Fra. Bugg*, which is as followeth, *viz.*

Mr. *Bugg*,

'You muſt needs think it ſtrange to receive 'a Letter from a Man ſo utterly unknown to 'you; yet the ſame motive which made you 'to publiſh your uſeful Books, I mean the 'publick Good, cauſes me to become a Pe'titioner to you, in the behalf of the publick 'Library of *Oxford*, in which place I have the 'honour of being a Servant to our Univerſa'ry. I have ſeen your Book call'd *The Qua'kers ſet in their true Light*, &c. At the end 'of which is a Catalogue of 15 Books more, 'all written by you. The Quakers have al'ready preſented us with *Fox*'s Journal, *Bark'ly*'s Works, *&c.* I am ſatisfy'd it would be 'extremely well taken if you would be plea'ſed to ſend us your own Works, which are 'ſo capable of inſtructing thoſe, who are de'ſirous of hearing what can be alledged on 'both ſides: Here they will be for ever pre'ſerved; and your Donation ſhall be particu'larly Regiſter'd among the other Benefactors 'by Sir, your unknown, but humble Servant, '*&c.* *H. W.*

Bodlejan Library,
April 6 1696. *Clark.*

Clark, Come Brother, it grew late; if thee wilt anſwer me a few Queſtions Briefly, do, and we will part for this Time, and wait another Opportunity for a little more Familiar Diſcourſe about Truth's Affairs. And,

Firſt. Why did our Brother, *G. Whitehead*, ſend a Paper to *Turners-hall*, April 29. 1697. called a Proteſtation againſt *George Keith*'s Advertiſement; and not come and defend our Books.

Teach. Why? You need not ask the Reaſon why? For *George Keith* call'd us forth to clear our ſelves from thoſe four Fundamental Errors; which both he, you, and I know, we can no way clear our ſelves; but by a Retractation: And you know, we no ſooner Retract, then let fall our Infallibility; And this thee may'ſt aſſure thy ſelf, *G. Whitehead* will never do.

Clark. But *Secondly*, why then do he call *George Keith*'s, a Uſurped, Arbitrary, and Irregular Proceeding. Cannot we be content either to meet him, and clear our ſelves; or if we think that impoſſible (as indeed I fear it is) then to lie contented under his Charge without Noiſe; beſides, 'tis known well enough by the world's People, how we have Summoned all the Clergy, from the Biſhops, to the loweſt Order: We have Arraigned, Tryed, and at the Bar of Juſtice, Condemned all the Clergy, as contrary to all the Miniſters of Chriſt, and to Agree and Concur with all the falſe Prophets, Deceivers, and Here-

ticks, in both their Call, Maintenance, and Doctrine; nay, moreover, we have Impeached the Proceedings of all Courts of Judicatures; we have called the Church of *England*, the Whore, and the Parliament, the Beast that carry her. Moreover, we have Diologu'd the Prelates, and Church, and Common Prayer; and told them we have discovered their Deceitful Practices, and rip'd up her Bowels, and Discovered her (the Churches) Adulterous Womb, and all her false Conceptions. *p.* 39. Saying, behold the Arch-bishops, Lord-bishops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals. Here is the Womb of your Conceptions opened; from which you draw your Breath, and prolong your Days; open your Eyes, and behold them, for they are Monsters. As for your Common Prayer, the Pope gives Life to it, and from his Loins it draws its Strength.

Teach. My Dear Friend *Ben.* we must part; you ask me such home Questions, that I must Answer Affirmatively; that it is ten thousand times more tollerable for *George Keith* to call us out, than for us thus to Summons, Arraign, Try, Judge, and Condemn all the Protestant Clergy, unsent too, unheard behind their Backs, in this Clandestine, Obscure, Arbitrary, Pernitious, and Scandalous Manner, fit to raise the Mobb, to Invade their Property, raise Tumults, cause Divisions, like Turbulent and Seditious Incendiaries; as if we were about to erect the Star-chamber-court; and

to

to Enact another Writ, *de haretico; comburendo*: And instead of the six bloody Articles, six hundred, for really Brother, I must needs say; that if the Church of *England*, her Bishops, Pastors, and Teachers, be according to all the false Prophets, in all things, and contrary to all the Ministers of Christ. 'Tis high time to Arraign, Try, and Judge them, and all that Adhere to them.

Clark. Thirdly, but good dear Brother *Thomas*; since we are thus close in Argument, and very free one with another; what do you think of our Brother *Whitehead*, so often boasting of our being Recognized by Law; as that therefore they may not be Convicted of Error, nor their pernicious Principles be Condemn'd; for though they are Indulg'd in the Exercise of their Perswasion: Yet I do not think our Books, which hold the Errors Complained of, are Recognized. If so, then we are in a better Station then the Church Established; for thee knowest how we Write against both Priests and People; we Summon, Arraign, Try, and Condemn them, as I said before; pray Answer me Cordially; do you think this is good Arguing? that because the Government have tolerated us, that therefore none may Write against us, that none may Challenge us. I am perswaded, that the Episcopolians, are much kinder to us, then we should be to them, had we the Swaying of the Scepter.

Teach. Very true, dear Brother; for if you look into the 227 page of our deceased Brother

ther *Hubberthorn*'s Works; there you ſhall find in Anſwer to the Baptiſts, who profeſſed ſolemnly, that if they were in their Hands, they would give the Members of the Church of *England* Liberty of Conſcience. In Anſwer to whom here our Brother *Hubborthorn*, an Eminent, and early Writer and Preacher, *viz.*

'It ſeems then, there is not ſo much difference 'betwixt them, (*i. e.* the Church of *England*) 'and you, [the Baptiſts] who will make them 'Antichriſtian, and you Chriſtian. What Confu-'ſion is here? You will not tolerate Popery, nor 'ſuch as Worſhip a falſe God, nor any that 'ſpeak Contemptuouſly of the Lord Jeſus 'Chriſt, nor any that deny the holy Scrip-'tures to be the Word of God; and yet you 'are not againſt the tolerating Epiſcopacy 'Presbytetry, or any ſtinted form: Why will 'you not tolerate Popery, as well as Epiſco-'pacy? Have not the Profeſſors of Epiſcopa-'cy, Murdered and Slain, and do Labour to 'Murder and Slay the People of God, as well 'as the Papiſts; and will you tolerate the 'Common Prayer among the Epiſcopacy, and 'not the Maſs-book among the Papiſts; 'ſeeing that the Maſs was the Subſtance, out 'of which the Common Prayer was Extracted. 'Here is nothing but Partiality to tolerate 'one Thing, and not another of the ſame 'kind, *&c.* Now Brother, you ſee how we are againſt Epiſcopacy, even as much as againſt Popery, and ſhould tolerate the one, as ſoon as the other. And to be plain, I think

think the Epiſcopal are kinder to us than we deſerve.

Clark. But ſay *G. Whitehead*, we do not believe the Civil Authority, or any concerned therein, will Countenance, or Permit ſuch an Uſurped Authority, or Pernitious Preſident, as *G. Keith* has Aſſumed, or Attempted in this Caſe. We preſume the ſaid *G. Keith*, can produce no Legal Commiſſion, *&c.* Now Friend *Thomas*, how came *G. Whitehead* to be thus Unbelieving, and Preſumptuous; for I am told the Lord Mayor, (with the Concurrence of the Biſhop of *London*) gave *G. Keith* leave, and ſent his Marſhal to keep the Peace; and that one of the Sheriffs was their alſo; and that the World's People (for ſo we call all but our ſelves) were well ſatisfied, and glad of the Opportunity, to hear the groſs Errors, and vile Hereſies of our Brethren laid open, and expoſed to publick Notice.

Teach. I muſt again anſwer on the Affirmative, that our Brother *Whitehead* was firſt Unbelieving, and ſecondly, very Preſumptive, and thereby Reflected on the Wiſdom and Conduct of the Civil Magiſtrate, Arroganely ſignifying and ſuggeſting, that the Magiſtrates are more ready to Recognize, Help, and Aſſiſt us; who have Arraigned, Tryed, and Condemn'd them all, who have Impeached their Proceedings, in their Courts of Judicature; who have Dialogu'd the Biſhops, Paſtors, and Teachers, who ſay, the Common Prayer is a Branch, Sprung from the Pope, that

that the Pope gives Life and Breath to it; and that from the Popes Loins it draws its Strength; that the Church of *England* is the Whore, and the Parliament the Beast that carry her. That the Bishops and Ministers are Monsters, which from the Adulterous Womb of the Church are brought forth, that we have rip'd up the Bowels (of the Church) and discovered her Adulterous Womb. Saying, *p.* 39. And now behold ye Arch-bishops, Lord-bishops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals. Here is the Womb of your Conception opened, *&c.* Now Brother *Ben.* all these things considered, what reason had our dear Brother in Iniquity, *G. Whitehead*, to presume, (had not he been Impudent, as well as Presumptuous) That the Government should so far tolerate us, and not Assist *G. Keith*, who hold all the Essential Points of the Christian Faith, that the Men of the World hold, *viz.* First, That Faith in our Lord Jesus Christ, as he Suffered, and rose again from the Dead, is necessary to our Salvation. Secondly, That Justification, and Sanctification, is by Faith in the Blood of Christ outwardly shed, being applyed by Faith and the Operation of his Holy Spirit in us. Thirdly, That after Death, there will be a Resurrection of the Body that dyeth. Fourthly, And that Christ will come without us in his Glorified Body, at the Day of Judgment, to Judge both the Quick and the Dead, and whose Principles lead him to submit to Authority; witness,

neſs, his keeping the Faſt, appointed by King *William*, April 28. 1697. When our Brethrens Shops were open in Submiſſion to the Commandment of our great Apoſtle *G. Fox.* I ſay all theſe things conſidered, I cannot but marvel at our Brother *Whitehead's* Preſumption, not to ſay Impudence, really Brother *Ben.* I am perſwaded we looſe Ground, and I fear we are going downwards, and that our fall will be ſpeedy, unleſs we ſincerely Retract our Scandalous Books, and Erroneous Writings; and though our Brother *Whitehead*, neither conſult Events, nor fear Effects, I think it will ſtand us in hand to look about us.

So that we have little reaſon to boaſt of being Recognized Proteſtants, by ſuch as we account Chriſtians, and whom we would not tolerate no more then we would ToleraPapiſts, or ſuch as Worſhip falſe Gods, as this Book of ours Teach.

Clark. Fifthly, Well, come, 'tis not very late, and ſince we are entred into Diſcourſe, let us talk freely, I will warrant thee, that *John Pennyman*, *George Keith*, *Francis Bugg*, and *Thomas Criſp*, before they left us, have had many an Hours Diſcourſe of this Kind, pray then what think you of *G. Whitehead*; is he not very bold to ſend out the Quakers Proteſtation againſt the meeting appointed by *G. Keith.* And therein to be ſo Preſumptuous, as to ſuggeſt, that *G. Keith* had not Licenſe of the Civil Authority, as if he

he knew the Lord Mayors Place, and Power better than himself.

Teach. I Answer, *G. Whitehead*, was not only Bold but Impudent. But what shall I say, I have of late seen his Books, and considered them, and 'tis like him every way; I remember I saw a Friend that was lately in the *North*, and saw his House where he was born, not worth Fifty Shillings: I Discoursed another, that said he came among us a poor Boy on foot, and lived upon Alms; yet lately Riding out of Town, he had *Ben. Antrobus* to ride before him, and *Tho. Kent*, one of our Ministers, worth many Hundreds of Pounds, rod behind him, carrying his Portmantel, and he in State in the middle, like some Peer; which answers the Old Proverb; set a Beggar on Horseback, and he knows not how to Ride. Again, for us that account the Church of *England*, the Whore of *Babylon*, and Antichristians, Summon the Bishops, Dialogue the Clergy, Arraign, Try, and Condemn the Protestants, and declare in our Books, that 'tis as Laudable to tolerate Popery, as Episcopacy: And after all this, to presume that the Government thus Condemned, will so stand by us, Assist us, and Defend us, as not to have our Errors exposed, this is such Presumption, and manifest Impudence, that I presume hath not a Parallel.

Clark. Well, but I have heard, that in *Scotland*, as well as in *France*; that the Govern-

vernment do not permit the Presbyterians to hold a Synod, unleſs they have a Commiſſioner Recide therein; but I confeſs, we are above that. Firſt, we ſcorn to ask the World's People leave; for we once a Year, in Whitſon-Week hold a Synod, keep our Doors Lock'd, or elſe a good Guard to keep out the World's People, and when we are met, we conſider what Laws the Worldly Magiſtrates have made, which ſute not with our Light within. And if we find any for paying Tythes, or Repairing Churches, or the like; them we give warning to all our Aſſociates, through the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*; not to pay to them, but Teſtifie againſt them, as a Grand, *viz.* a great Oppreſſion; and not only ſo, but which is ten times worſe, an Antichriſtian Yoke; and thereby Abſolve our Diſciples from their Obedience to the Laws of the Land. And if the King himſelf give forth a Proclamation to keep a Faſt, we matter it no more than we do their Law for Tyth's; they being both againſt the Commandment of *George Fox*, our great Apoſtle, ſee part the firſt, *p.* 12. Now the Queſtion is, whether this be not great Impudence.

Teach. Anſwer, yea; and if I do anſwer, I muſt ſay yea, but 'tis like all our Proceedings. For Firſt, our Books teach, that *George Fox* was Glorified at *Lancaſter* Aſſize, 1664. That none knew him, nor his Name, that

that he was before Languages were, part the firſt, *p.* 38. That he ſee the Heavens opened; that he was in the Paradiſe of God, ſo fill'd with Power, having on his Leather Bretches, that the World's People did fly before him; that in *Beverly* Church, he was like an Angel, and ſpoke the Wonderful things of God: The Voice of God came to a Trooper, and bid him go to *G. Fox* for Direction; *F. Howgill* ſaid of him, that he ſpake with Authority, and not like the Scribes; *Joſ. Cole*, ſaid his Kingdom was Eſtabliſhed in Righteouſneſs, and of the Increaſe thereof, there ſhall be no end. *Sol. Eccles*, ſaid of him, the World was made by him, *John Audland*, ſaid, Dear and Precious one, in whom my Life is bound up, and my Strength in thee ſtands. Then he went through the City of *Litchfield* bareſoot, crying, wo! wo! to the Bloody City of *Litchfield*; I ſaw in the Street a Pole of Blood, *&c.* and a hundred Lyes, Stories, and Fables, and pretended Miracles in his Journal, *&c.* And for us to think that the Government will be againſt the Diſcovery of theſe, and the like Errors; no, let us not be miſtaken, I am truly Brother *Ben.* afraid that *G. Keith*, *Francis Bugg*, *Thomas Criſp*, and others follow us up ſo to the Heels, as at laſt we ſhall be forced either to Retract our Errors, or do worſe, and then we ſhall go down faſter then we got up: And ſo fare thee well, till I ſee the next Volume of *G. Fox*. I muſt go hence, 'tis late. The

The Concluſion.

Chriſtian Reader,

I think the Friends have ſpoke more truth in a corner in two or three hours time, than all their Leaders have Preached this 20 years. But ſay ſome, if theſe things be ſo in very deed, how came they to obtain ſo many and frequent Favours of the Government? I Anſwer, becauſe the Parliament do not know them, no more than *Conſtantius* knew the Hypocriſy of the *Arrians*, who at length, thro' their ſubtle deluſions, and fair pretences, prevail'd and got the Pulpit and the Orthodox baniſhed; and I have heard ſome fear the like conſequence reſpecting the Quakers: But, let ſuch be ſatisfied that Quakeriſm is at the heighth and begins to tumble; and our Governours, both of Church and State, begin to ſee them. I remember that in 1693. They were very fair to obtain a Bill for their ſolemn Affirmation to go for an Oath; but when I deliver'd in my ſheet, ſhewing their Principles, in two hours time it was thrown out, and, as *Col. Goldwell* told me, there was not a Man appeared for them; and when I came to *London*, *March* 1696. ſome worthy Members of the Commons Houſe chid me for not coming ſooner, ſaying they wanted matter of Fact; adding that the Quakers frequent and unwearied Sollicitation prevail'd with too many worthy Gentlemen, who underſtand not their undermining Principles. However much good may their obtained Bill do 'em, ſince the 10 *l.* clauſe is in, and they barr'd from any place of Truſt, ſo much as of being Conſtable: And whereas their judgment is, *whatever is more than yea, yea, and nay, nay, cometh of evil*, and is Swearing, yet now they muſt call God to witneſs, *&c.* which is indeed not leſs nor more than an Oath; and this pleaſes ſome of them that could Swear before, but ſome it diſpleaſes who ſay, the Act do them no good; for whatever is more than yea, yea, nay, nay, is Swearing. Well, but may ſome ſay, have not the Quakers Merrited the favour beſtowed on them, yea by the rule of contraries, for the Quakers have Recogniz'd the Parliament Anti-

chriſts,

chriſts, the Beaſt that carry the Whore; and that it's as commendable to give Liberty of Conſcience to the Papiſts, nay to a People that worſhip falſe Gods, graven Images, *&c.* as to tollerate Epiſcopacy, the falſe Church, whoſe Bowels they have ripped up; adding, that the Common Prayer Book is Popery, and from the Loyns of the Pope receiv'd its Strength, *&c.* And the Parliament have, as they pretend and often boaſt, Recogniz'd them Proteſtant Diſſenters, give them their Liberty without any reſtraint; but how? not knowing them nor their Principles, but, as *Conſtantius* was, are miſtaken in them, whoſe Books and Carriages are of two ſorts. I remember the laſt Whitſuntide in *Northcoat*'s Shop in *George-yard Lombard-ſtreet*, *W. Mead* the great Quaker, asked me, if I broke Bread with the Church of *England*, I ſaid yea; what, ſaid he, doſt thou lick up thy old Vomit? I'll warrant you he ſaid no ſuch word to the Worthy Members of the Houſe of Commons, nor to the Biſhops of the Church; no, no, as their Books carry two different Faces, ſo do their Carrage; and if it be Criminal to conceal Treaſon againſt my natural Prince, what is it to conceal theſe Impoſtors? who undervalue the Death and Sufferings of Chriſt; condemn his Laws, deſpiſe his Ordinances, revile his Magiſtrates, and reproach his Miniſters, which I hope this Book fully ſets forth; and which I ſtand ready to prove out of their Books upon *G. W.*'s Propoſition to the Parliament, as cited by me, in the Firſt Part p. 123. And until they do ſo meet, and if proved upon them, then Retract them, they are not to be believed, tho' in their Meetings they like the Magitians in *Moſes*'s time may make the likeneſs of the ſame Confeſſion and Profeſſion that *G. Keith* and others do, as well as in their late Books; yet while their other Books, which teach the contrary, ſtand uncondemned, the Quakers are Quakers ſtill, and their Principles diametrically oppoſite to all Chriſtians, Saints and Martyrs in all Ages; and they ought to be guarded againſt, as Enemies to Church and State.

May 5. 97. *F. B.*

A Short Map of Quakeriſm.

Reader,

HAving ſince the foregoing was Printed off, ſeen a Book, Entituled, *Some Seaſonable Reflections upon the Quakers Proteſtation againſt the Proceedings at* Turners-hall, *April* 29. 1697. &c. Wrote by an Ingenious Hand. Wherein the ſaid Author marvels, (as well he may) that the Quakers ſhould Accuſe *G. Keith* for Invading of Property; who themſelves hold it no Sin to Invade the Properties of others; as in the Caſe of Tyth's; which are as much the Property's of the Clergy (Confirmed by Act of Parliament) as any Man's Eſtate in *England*; nay, not only ſo, but (as the Author well obſerves) in other things, from ſeveral Particulars which *G. Fox*, &c. ſent to the Parliament of the Common-wealth of *England*, Printed, 1659. p. 8. 32. Particular, *viz.* 'Let all thoſe 'Fines that belong to Lords of Mannors be 'given to the Poor, for Lords have enough. 'Particular 29. Let all thoſe Abby-lands, 'Gleab-lands that is given to the Prieſts, be 'given to the Poor of the Nation; let all the 'Abby's, Steeple-houſes, and *White-hall*, be 'for Alms-houſes, for the Blind and the Lame 'to be there. And in the ſore mentioned Adm dreſs

'dress to the Parliament, 1659. Subscribed 'by above 7000 Quakers, p. 59. 63, and 65. 'They require that the Late King, (as these 'Rebels Stil'd him) his Rents, Parks, and 'Houses should be Sold, and all the Colledges 'and Lands, and the very Bells out of the 'Churches, except one in a Town, to give no-'tice of Fire, &c. This was no Invading of Property in them; but for *G. Keith*, or any others, to Detect their Errors; this is Incroaching upon their Properties, as *English-men*, yea forsooth Persecution: But say's *Edward Burrough*, in his Word of Advice to the Souldiers, p. 2. 'Give the Priests Blood to drink; 'for they are worthy, Slay *Baal*, turn the 'Hirelings out of the Kingdom, &c. Here was no design of Persecution, or hurting any Man's Property, or of Reviling, and Blemishing the Reputation of Free-born *English-men*, and exposing them to the Fury of the Mob, to the Scorn, Contempt, and Rage of the mixt Multitude, who are Unmeet to Judge of Religious Controversies, as these Meek Lambs, the Quakers urge against *G. Keith* in their Protestation, &c. And that they are not chang'd, see their last Yearly Epistle, 1696. Wherein they Exhort their Disciples, not to be mov'd at the Objections against their Doctors; 'But to hold up the Holy *Testimony* of 'Truth, which hath made us, say they, a 'People to God, and Preserved us unto this 'Day: And that in all the parts of it; for 'Truth is one, and changes not; and what it

'con-

convinc'd us of to be Evil in the beginning, it Reproves ſtill, *&c.* i. e. The Church of *England*, and all the Magiſtrates, Kings, Lords, and Commons, to be Serpents, Devils, and Scarlet-coloured Beaſts, *&c.* For Truth is one (ſay they) and changes not, *i.e.* Quak. who are, and always have been in the Truth, have not chang'd at all ſince the beginning. So that 'tis plain, that as they are the ſame ſtill, ſo have they made themſelves anſwerable; for all that have been ſaid by them ſince their beginning. And therefore in order to draw a perfect Map of Quakeriſm, I ſhall conſider.

1. Who the Quakers Account Falſe Miniſters.

2. How they paſs Sentence on them as ſuch.

3. And particularly, what bitter Enemies they are againſt Epiſcopacy.

4. Who the Quakers account true Miniſters, and the true Church, the Bride, the Lamb's Wife.

And firſt, who they account Falſe Miniſters.

1. Such as Sprinkle Infants, and tell People it is an Ordinance of *Chriſt*. *George Fox's Primer*, p. 84.

2. Such as Preach Chriſt without, and bid People believe in him, as he is in Heaven above. *W. Smith's Primmer*, p. 8.

3. All that do ſtudy the Scriptures, and Preach out of them, *&c. Saul's Errand to* Damaſcus, *&c.* p. 7.

4. All that either Receive, or Pay Tyth's; *&c. Thomas Ellwood's Antidote*, p. 78.

I could give a hundred Instances of the like Nature, by these Primmers and Books they Teach their Children, and Inculcate these horrible Principles into their Disciples, *viz.* That all that Baptize with Water, all that Preach out of the Scriptures, all that Preach Christ without, as he is in Heaven above at God's right Hand, making Intercession for us: As our for ever Blessed and Adored Advocate. In short, all that Pay, or Receive Tyth's: And thus have they Sentenced, not only the Ministers of the Church of *England*. But Presbyterians, Independents, and Baptists, and the Deceased Martyr's, and Christians in all Ages, and they are the same still, they are not chang'd; and by this they shall be proved to be the same, in that, 1st. They so Profess to be, in all the Parts of Quakerism, and 2ly. In that they refuse to Retract and Condemn these their Antichristian Principles. Again, Thirdly, How they, *i.e.* the Quakers pass Sentence on them as such, see their Book. *A Brief Discovery of a Three-Fold Estate of Antichrist*, &c. p. 7. 8, 9, 10. In Manner and Form; thus stand their Superscription, *viz.*

Of the False Ministry.

1. The Priests of the World are Conjurers, Raising dead Doctrine, dead Uses, dead Motives, dead Reasons out of the *Letter* which

is

is *Death*; raiſing Death out of Death, notatable Conjurers!

2. Thieves, and Robbers.

3. Antichriſts, the Prieſts of *Baal*, who cannot ſhew any Scripture for their Heathenish Ways, and Beaſtial Worſhips.

4. Witches, and blind Guides, who Bewitch poor Creatures.

5. Devils, the Serpent is Head in them:

6. Lyers, the Commiſſion and Call of *Baal's* Prieſts, come from *Oxford* and *Cambridge*; theſe are not Miniſters of Chriſt, but Stewards of the Devils Magazine, Diſſemblers, and Lyars, a Vaporous, and Serpentine Generation; going about to Strangle the Child Jeſus, holding a Worm-eaten Beaſtly-form:

7. Blaſphemers, yea, of the Devil.

8. Scarlet-coloured Beaſts, a Harlot full of Abominations, and Filthineſs.

9. *Babylon's* Merchants, Selling Beaſtly Wares for a large Price; the *Letter* which is *Duſt* and *Death*, the day is coming when theſe *Idol* Merchants ſhall cry, *&c.*

10. *Whited* Walls, Painted Sepulchers, profeſſing ſomething, poſſeſſing nothing but Poiſoned Stuff.

11. Ravening Wolves, evermore Perſecuting the pure Truth that the Saints live in, Ring-leaders of that Wicked Deſign.

12. Greedy Dogs, really they are Blood-hounds, ſtill hunting and gaſping after their Prey, like the Mouth of Hell. Barking and Raging like *Sodomites*.

13. Eminent and Ambitious *Pharisees*, living in the same Antichristian Steps that the *Pharisees* did, of the Devil; wear Gowns, wo! wo! wo! was the Portion of those *Pharisees* then; and wo! wo! wo! is their Portion now; and Wo and Misery is the Portion of the Upholders (whether King or Parliament) of that Treacherous Crew, and Deceitful Generation.

Reader, I have shewed how the Quakers Arraign, Try, Judge, and Condemn the Clergy. And now I have fairly Recited their Sentence of Condemnation, Pronounced by an Eminent Quaker, *Thomas Lawson*, and Witnessed too in *York castle*, by three other of their then Principal Speakers, *viz. Thomas Aldam*, *Benjamin Nicholson*, and *John Harwood*: In which is a Letter, Wrote by *Ja. Nailer* to *George Fox*, and *George Fox*'s Blasphemy; and too much of that Nature: But least these five should not give Sentence sufficient, pray hear what my Lord Chief Justice, *W. Penn* says, who tho' he came in late, yet he drives the Nail to the Head, in his Witty Windy Wordy Book, Stiled, *The Guide Mistaken*, &c. p. 18. 'And whilst 'the Idle Gormandizing Priests of *England*, 'run away with above 1500000 *l.* a Year, 'under pretence of being God's Ministers; 'and that no sort of People have been so Uni-'versally, through all Ages, the Bane of Soul 'and Body of the Universe; as that abomina-'ble Tribe; for whom the Theatre of God's 'most dreadful Vengeance, is reserved to Act 'their *Eternal* Tragedy upon, &c.

The

The next Head I am upon, is to ſhew, what Enemies the Quakers were, and ſtill are to Epiſcopacy: But having ſhewed already out of their Famous *Smith*'s Works, how they Dialogue their Clergy, rip up the Bowels of Epiſcopacy, charge the Book of Divine Service Eſtabliſhed by Law, and Confirmed by His Preſent Majeſty's Royal Declaration) to ſpring from the Pope, *&c.* And many other Quaker Teſtimonies I have Cited; ſo that it ſeems needleſs; yet that I may leave nothing without Preſedent, or Proof, ſee *Edward Burrough's Works*, p. 618. 619. In Anſwer to the Baptiſts Declaration, Printed about the Year 1659. which alſo was Anſwered by *Richard Hubberthorn*, as in the Dialogue: But in regard that this *Burrough*'s was a Prophet among them of the firſt Form; even one of their three Worthy's: A Son of Thunder, one of whom 'tis Written in the Volumn of the Commendatory Epiſtles prefix'd to his Works. That he *Burrows* was endued with the *Almighty Power of God*, and his Works Printed by the Approbation of *G. Whitehead*, *G. Fox*, and others of their Chief Leaders, Anno 1672. when Epiſcopacy was Settled by Law, and even when they Flock'd to the Parliament every day; begging Favours; yet then was this Re-printing: And the like may be noted of *Richard Hubberthorn's* Anſwer to the Baptiſts Recited Declaration; well, to the Matter. 'In Anſwer (ſay E. *B.*) to the Baptiſts Declaration: Whereas (you Baptiſts) ſpeak of

'the Publick Ministers of the Nation; that you 'will not destroy them, but stand by them and 'preserve them from Violence and Injury, *&c.* 'To which (saith *Burrows*) I answer, what are 'you (Baptists) about to make a League, and 'a Covenant with Antichrist? Have you been 'opposing them in Words, and are you now Re-'canting of what you have have done, when 'you are sensible of a Danger upon you? And 'will you now bind your selves to stand by 'them, and preserve them from all Injury, 'and even as they are Ministers too: But let 'me ask you (say this Innocent Quaker) do 'you look upon them as Ministers of Christ, 'or of Antichrist? If Ministers of Christ, where-'fore do you oppose them? Oh ye Hippocrites! 'But if they are Ministers of Antichrist; then 'how is it that you will stand by them, and 'preserve them as such: Is not this a League 'with Hell and Death, *&c.*

I think this very Testimony from this Great Prophet of theirs Printed, 1659. and Re-printed in 1672. by *Whitehead*, and the Chief Quakers Approbation: (and at the same time too, when the Quakers were seeking Favour; was such a piece of Impudence, as *Arius* never had. But to proceed to my 4th. and last Head proposed, *viz.* Who are in the Quakers Account True, and Orthodox Preachers since; *all* that Baptise with Water, *all* that Study the Scriptures, and Preach out of them; *all* that Preach Christ without, as he is in Heaven above; *all* that take, Receive, or pay Tyths

Tyth's, are falſe Miniſters, Witches, Devils, *&c.* In a word, all not Quakers, for ſo they affirm, *The Quakers Challenge*, &c. p. 2. 'Come Proteſtants, Presbyterians, Indepen-'dents, and Baptiſts, the Quakers deny you 'all, p. 3. The Quakers are in the Truth, and 'none but they, *&c.* And therefore 'tis highly neceſſary to know who they account true *Preachers*; which are theſe that follow, *viz.*

1. *Such* as Teach that the Name of *Chriſt* belong to every Member of the Body, as well as to him that Suffered at *Jeruſalem*; that his Body was but a Vail, a Garment, *&c.* and which they can never call Chriſt; that his *Perſon* was no more to his Diſciples, then another *Perſon*, but for the ſake of the Spirit, Frame and Temper that dwelt in him, his Diſciples loved him; that Chriſt is not God and Man in one *Perſon*. For Proof hereof, ſee *Iſ. Pennington's Queſtion to Profeſſors*, &c. p. 20. to 33. *Will Bayly's Works*, p. 300. 307. *The Sword of the Lord Drawn*, &c. p. 5.

2. *Such* as deny the Bleſſed Trinity, ſee *W. Penn's Sandy Foundation*, &c. p. 15. to 20. and *W. Penn's Chriſtian Quaker, and his Dev. Teſtimony*, p. 98.

3. *Such* as Teach that the Scriptures are Duſt, Death, Serpents Food; that the Sacraments are Duſt, that *Matthew*, *Mark*, *Luke*, and *John*, are Serpents Meat, Duſt, and Beaſtly Ware; and ſuch as propoſe it doubtful, whether *Moſes*, or *Hermes* was the 1ſt. *Penman* of the Scripture; and whether ſome of it

was

was not ſpoke by the Grand Impoſter; ſome by Wicked Men, ſome by Wiſe Men, ill Applyed, ſome by Good Men, ill Expreſſed, ſome by Falſe Prophets, and yet True, ſome by True Prophets, and yet Falſe; for Proof, ſee *The Quakers Refuge Fixed*, &c. p. 17. *News coming out of the North*, &c. p. 14. *David's Enemies Diſcovered*, &c. p. 7.

4. *Such* as Teach that the Scriptures are not the Word of God, and that ſo to Affirm is Blaſphemy. See *G. Fox*'s Book, Stiled *Firebrands*, &c. 2 part, p. 159. Printed, 1678. and his *Great Miſt.* &c. p. 240. Printed 1659.

5. *Such* who Teach that the Quakers Writings are the Word of God, given forth by the Eternal Spirit of God; that we may as well burn the Scriptures as their Books, Papers, and Queries: That if ever we own the Prophets, Chriſt, or the Apoſtles, we will own their Books; that what is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater for Proof. See *Truth's Defence*, &c. p. 2. 104, 107. *Fox* s his Anſwer to *the* Weſtmorland *Petitioners*, &c. p. 3. both Printed, 1653. likewiſe *G. Whitehead* s *Serious Apology*, &c. p. 49. *A Brief Diſcovery*, &c. p. 8. Several Papers given forth for ſpreading Truth, *&c.* p. 40.

6. *Such* as Teach that Water Baptiſm is no Ordinance of God, but an Inſtitution of the Whore of *Rome*. And that the Practice of it is Idolatry, and that ſuch are bewitched to accept of thoſe two Inſtitutions of Chriſt, Baptiſme,

tiſme, and the Lord's Supper: For Proof, *News coming up out of the* North, &c. p. 34. 35. A Muſick Lecture, p 25. *Burrough's Works*, p. 51. 518. *William Smith's* Primmer, p. 36.

7. *Such* as Teach that the Quakers Sufferings are *greater*, and more *unjuſt* than the Sufferings of Chriſt, his Apoſtles, and all the Martyrs ſince: That the Sufferings Inflicted upon Chriſt, his Apoſtles, and Martyrs, were *chiefly* done by a Law, and in a *great* part by the *due* Execution of a Law, ſee *Burrough's* Works, p. 273. Behold Reader, not only how they Magnifie their Sufferings, the Blaſphemy of their Doctors: But the horrible Lye, far exceeding that of *Mahomet's* Journey to Heaven, as at large in that Learned Treatiſe, Wrote by Dr. *Prideaux*, Arch-deacon of *Suffolk*, Entituled, *The Nature of an Impoſture, in the Life of* Mahomet, *&c.* Printed, 1697. Sold by *W. Rogers*, at the *Sun* in *Fleet-ſtreet*, *London*.

8. *Such* as Teach, and leave it upon Record to Poſterity that they Suffer 20 *l.* at a time for Preaching; when they not only not ſuffer a penny, but get ten pound clear by the Bargain, as in this Book at large ſhewed in the Inſtance of that Self magnifying Teacher of theirs, *Samuel Cater* of *Little Port*, in the Iſle of *Ely*: See *The lamentable Cry of Oppreſſion*, &c. p. 40. to the end, *Hadenham* old Records, &c.

9. *Such* as Teach that the very Chriſt of God is within us, his Sufferings within us; that his offering himſelf as a Sacrifice, is within us; and by the ſcope of their Ancient Teſtimony,

mony, deny him that was nail'd to the Croſs, *Pierced, &c.* to be Chriſt, which their Light never was, *&c.* See *Burrough's Works*, &c. p. 149. *W. Smith's* Primmer, *p.* 8. 9. and his Catechiſm, p. 57. to 60.

10. *Such* as Teach that the Quakers have a aSpirit given them beyond all the Fore-fathers, and thereby know who are Saints, who are Devils, and who are Apoſtates, without ſpeaking ever a word; and that none need to give the Quakers Diſcerning, or Judgment; for Chriſt, *i. e.* their Light doth furniſh them at all times, and on all occaſions, ſee *G. Fox's Great Miſt.* p. 89. *Judas and the Jews*, &c. p. 58.

11. *Such* as Teach (and that truly too) that the Quakers are raiſed contrary to all Men, (yea, ever ſince *Noah's* Flood) and that they have given their *P*ower only to God, and that they cannot ſeek (that's a grand Lie, the *P*arliament can bear me witneſs) to outward Authority. But ſtand Witneſs againſt Parliaments (that's true), Judges, Juſtices, and to ſuch Laws, Cuſtoms, Courts, *&c.* they cannot yield Obedidience; that the Quakers Kingdom is from above, and that they reject the Beaſts Authority (*i. e.* the *P*arliament) and the Dragons *P*ower: And that the Quakers are gather'd up into the Life which the Holy Men of God lived in. That they (*i. e.* Quakers) are fallen from the World, and it's Ways and Nature. That even the Father (oh dreadful Blaſphemy!) bears Witneſs of them, and therefore their Witneſs is true (Alluding, as in many other Caſes,

Cases to Equalize themselves to Christ, *John* 5. 32. *There is another that beareth witness of me, and I know the witness which he witnesseth of me is true)* that Teach saying, What have you (the publick Ministry) lost the Lord to be your Strength, that you must flee for Help to Men? Must they make Laws to Establish you, and set you up? Is not this the Whore that Rode upon the Beast? and that the Beast (meaning the *Parliament*) carry her, Again, to the *Parliament*, *viz.* You do but cause *People* to drink of the Whores Cup, and you are but them that do carry the Whore, *viz.* the False Church: And this is plain Dealing to tell you the Truth; for proof, see *Burrough*'s Works, p. 50. 53, 501, 522, 507. 521.

12. *Such* as Teach that the publick Ministry are Witches, Devils, Wolves, Antichrists, *Sodomites*, &c. The very bane of Soul and Body of the Universe: That the Dissenting Ministers are an Ill-bred *Pedantick* Crew, the bane of Religion, and pest of the World, the old Incendiaries to Mischief, and best to be spared of Mankind, against whom the boyling Vengeance of an Irritated God is ready to be poured out; that they should give them (*i. e.* the Clergy) Blood to drink; for they are worthy: Turn the Hirelings out of the Kingdom; that 'tis as warrantable to tolerate *Popery*, as Episcopacy; that tolerating Episcopacy, is making a League with Hell: That all Kings and Emperors have sprung up in the Night of *Apostacy*; that the Kings are Spiritual *Ægyptians*, that

that ſuch as dote on an Earthly King are Traytors; that 'tis a naſty and dirty thing to mention a Houſe of Lords, that all thoſe Fines which belongs to Lords of Mannors, ſhould be given to the Poor; that all Abby-lands, Gleab-lands, that is given to the *Prieſts*, be given to the *Poor* of the Nation (*Judas* was kind to the *Poor*) that all the great Houſes, Abbies, Steeple-houſes, the Kings Rents, *Parks*, and Houſes ſhould be Sold, and all Colledg-lands, and Bells out of the Churches, except one in a Town, to give notice of Fire: That to take away the *Prieſts* Hour-glaſs, if you be moved to it, is owned by the Eternal *Power*. For proof of this Doctrine, and five hundred times as much of the ſame Nature, Read theſe Quotations, for this is but a ſhort Map of Quakeriſme, *viz.* G. Fox's *Great Miſt.* p. 5. 30. to 40. *A Serious Apol.* &c. p. 156. *A Brief Diſcovery*, &c. p. 7. 8. Several *Papers* given forth by *G. Fox*, &c. p. 8. 9, 12, 16, 18. *G. Fox's* 59 *Particulars* ſent to the *Parliament*, *Printed*, 1659. p. 8. 59, 63, 65. *Burrough's Advice to the Souldiers*, p. 2. *The Guide Miſtaken*, by *W. Penn*, &c. p. 18.

Reader, I have in this little Map, given thee a hint of the Doctrines of the Quaker Church; I think they are ſo abominable Erronious, Blaſphemous, and Uncharitable, that they need no Comment; and as to the Quaker Church, their Bride, and their Lambs Wife; if you ſtill ask me for a Diſcription of her; I tell you they are a broken divided Sect; who

adhear to the Teachers of this Doctrine; tho' in their Meetings before the World's People; they ſometimes talk a little otherwiſe, but ſearch their Books, eſpecially their old ones (and they are not changed) and this is the perfect Figure, nay, plain Words of their Doctrine. But if any one, or more will Condemn their Recited Errors publickly under their Hands; they thenceforth are not of their Church, but ought to be taken in as Proteſtants, even as *G. Keith* and his Friends have done, whom I neither Interrogate nor Accuſe. And now if after all, their deluded Diſciples, will not be ſo noble, as to ſearch, and after ſearching to to Renounce them, and their Errors, but will ſtill remain willingly Ignorant; it is a great ſign that God has given them up to ſtrong Deluſion.

Reader, the deſign of the Recited Book, Intituled, *Some Reflections upon the Quakers Proteſtation*, &c. And all that's Wrote againſt them, is only to bring them to a thorow Conviction of their Errors; and to ſuch an Acknowledgment, and Confeſſion of them, as is Indiſpenſible to a true Conviction; there is nothing more deſired of them than to Retract, and diſown what is proved to be Faulty in their Writings, and ſuch Faults too, as are either Deſtructive to the Faith, or Scandalous (and ſo Sinful) to the Reputation of their Neighbours, in giving Falſe and Uncharitable Repreſentations of them: And this they are obliged to do by all the Rulers of Chriſtianity;

nity; it being the smallest Satisfaction they can make, to repair (so far at least) the Injuries that are thereby done to the Christian Doctrine, and the Good Name of those they have Wrongfully Traduced; they are the *A*ggressors, they have *A*ttack'd our Religion in all the Parts of it, our *B*ishops, and Clergy, and our whole Constitution; and we require no greater *A*mends for all that they have done against us, then to say that they are sorry for it, and though they should refuse us, even this Justice, and reasonable Security for the future; yet we press for no *P*ersecution against them, for no Fines, or Imprisonment; but only that we should not be obliged to acknowledge them as true *P*rotestants; and that we may have Liberty to Justifie our Selves and Reliligion, against the Calumnies with which they have loaded both: *A*nd if this be refused us, the Cry of *P*ersecution will run on our side: Is it no *P*ersecution of the Tongue for the Quakers to Represent our *B*ishops and Clergy, as the most odious of Mankind.

We grant their is a Toleration, but 'tis only for Religious Worship, but with all caution, that the Doors be open; so as any may go in and see what they do; but not to hold General Councels, with their Doors Lock'd up, or a Guard of three or four Stout Men to keep all out, but whom they'll admit; and their *B*usiness is Government, that's plain, which is no way within the *A*ct of *P*arliament; for there is a Clause in the *A*ct, p. 307. Be

'it

it Enacted by the Authority aforesaid, That if any Assembly of Persons, Dissenting from the Church of England, shall be had in any Place for Religious Worship with the Doors lock't, bar'd or bolted, during any time of such Meeting together, they shall not receive any benefit from this Law: but be lyable to all the Pains and Penalties of all the aforesaid Laws, &c. which Prohibit all Convocations, &c. without the King's License; much more to Enact, Promulgate, or Decree any Orders or Constitutions whatsoever.

Mark, tho' they do not always Bolt and Barr, yet have they 3 or 4 lusty Fellows to keep Guard during their Convocation.

Now if the Bishops and Clergy of *England*, tho' Recogniz'd and Establish'd by Law, wou'd incur a Premunire; so much as to meet consult, and debate, tho' concerning only their own Order and Spiritual Jurisdiction, without the King's Licence. How then have the Quakers this Authority to hold their yearly Convocation without controle; and with their Doors either lock'd and bar'd, or a Guard at them; and when there, not only to make Laws for their People to observe, but to Repeal, if not Verbally, yet Vertually the Laws of the Land.

And further, If when the Clergy do meet in Council, Convocation, or Synod; the King may have his Commissioners pretent to Inspect and even to Regulate their Proceedings, That nothing may be their Transacted prejudicial to the Government: How much more reasonable is it to have the Quakers Synods Inspected,

who have given such demonstration of their Antimagistratical Principles. If Christian Emperors and Princes have had their Ambassadors and Ministers present in general Councils; If the Hugonots in *France* have submitted, nay desired and requested to have the Kings Commissioners present in their Synods, which by His Majesties Grace and Favour they have been suffered to hold: If the Presbyterians in *Scotland*, tho' now Establish'd as the National Religion, have a Commissioner present in their general Assemblies, why should the Quakers not be oblig'd to receive a Commissioner from the Government to recide in their Anniversary Synods. If at their beginning they were too Inconsiderable for the notice of the Government; they are now become a numerous and wealthy People; and in all respects worthy not to be neglected; especially if their Principles be as their Writings set forth: And their not meeting *G. Keith*, and others who have in like manner challeng'd them, is not the least demonstration of their Guilt.

The Postscript to the Map.

Being told that the Quakers had Answer'd my Book *The Qua. Set*, I went yesterday to their Booksellers Shop, in *White-hart court* for one, but found it not; but seeing *G. Whitehead's Antidote against the venome of the Snake*, &c. I found two Passages, which being Reply'd to, may indifferently serve for an Answer to the Book. For, no Charge can be undenyably true upon them: Why? Because they can deny any Charge how true soever it be. Again, if they will

will not Determin a Point in Controverſie, being proved out of their moſt Authentick Authors; unleſs we can produce the Original Manuſcript Copy, which is impoſſible for us to do; then farewel all Anſwering Books: Behold the Quakers run, and are ready to give up their Cauſe, the Paſſages are theſe. *viz.*

The Author of the *Snake*, &c. ſaid, 'That Mr. *John* 'Pennyman, was an Ancient, Worthy, and moſt Sincere 'Gentleman (as indeed none that know him, can with a-'ny Colour of Juſtice ſay the contrary) who had been 'invegled with their Falſe Shew and Pretence, to Piety, 'till he diſcovered their Groſs Immoralities; which be-'ing complained of, tho' the Fact could not be denyed; 'yet they could not Senſure any, that remained in their 'Unity, for which Reaſon he at laſt left them:

G. W's. Antidote, 252. Anſwer, as his Character of *John Pennyman*, is in the Superlative Degree, appears Flattery, and his Scandalous Story's on his behalf; and reaſon of leaving us, appears neither True, nor Impartial: I never had any undeniable Proof of the Matter of Fact heard from *John Pennyman*, &c.

Reply, Well done *George*, thou art in the right on't; for I never knew any Matter of Evil Fact Charged on the Quakers, and their Errors; but thou haſt had the Impudence to deny it, at leaſt as Stated, or in ſome other Sophiſtical manner: So that 'tis Morally Impoſſible to prove Matter of Fact againſt the Quakers undenyably True. Why? becauſe they have a Face of Braſs, to deny any Matter of Fact againſt them; how true ſoever it be, of which this Antidote is not the leaſt Inſtance; and for which Reaſon, I could wiſh the Author of the *Snake* may not trouble himſelf to Reply:

Again, 2dly, p. 254. *G. Whitehead*, has Cited a Paſſage in the *Snake*, &c. *viz. Quakers Regiſtring their Sufferings for the Truth* (as they call it) would make them exceed all the Ten Perſecutions, and to be more Undeſerving than the Sufferings of Chriſt himſelf, or the Apoſtles, *&c.* To which *G. Whitehead* Anſwers. 'Theſe are Falſe Sugge-'ſtions, we have no ſuch hopes he (*i. e.* Snake) Cites '*Edward Burrough*'s Unfairly, and Partially in this Point: 'And yet the Compariſon of the Quakers Sufferings, as 'Greater, and more Unjuſt than in the Days of Chriſt, and

and his Apostles, or any time since, is a mistake. And whether it was to first Verbally Stated by *Edward Burrough*'s, or some time since; I shall not Determin, unless I see the Original Copy, *&c.*

Reply, I do positively Affirm, and before any Ten Ministers of the Protestant Churches, *viz.* Episcopal, Presbyterian Independent, or Baptists, will prove that the from Recited Authors Charge is undeniably true Matter of Fact. But what then, *G. W.* still complains of Evil Suggestions, of Unfair, and Partial Citations; tho' poor Heart he is so Stung with this Snake, that he is forced to acknowledge a Mistake, some where, but dust not determin where; oh horrible! what, a Book Wrote in 1657. by one of their Inspired Prophets, as the Word of the Lord, and dispersed 15 Years up and down the Nations, and then Reprinted, by thy own Approbation, dear *George*, with thine, and *G. Fox*'s Epistles of Recommendations. And now to tell us of a Mistake, but know not where, and to call for Original Manuscripts, Wrote 40 Years since; is such a piece of Fallible Infallibility; that had I room, I should farther enlarge upon it.

Francis Bugg. Sen.

May 13. 1697.

BOOKS Wrote by Fra. Bugg. Sen.

1. DE Christiana Libertate, *&c.* in 8vo. bound.
2. The Painted Harlot, both Strip'd and Whip'd, *&c.*
3. Reason against Railing, *&c.*
4. Innocency Vindicated, and Envy Rebuked, *&c.*
5. The Quakers Detected, and their Errors Confuted.
6. A Letter to the Quakers, shewing their Frequent Addresses to K. J. 2.
7. Battering Rams against New Rome, *&c.*
8. One Blow more against New Rome *&c.*
9. New Rome Unmask'd, and her Foundation shaken, *&c.*
10. New Rome Arraigned, and out of her own Mouth Condemned, *&c.*
11. A Sheet delivered to the Parliament, *Dec.* 1693. Entituled, *Something in Answer to the Quakers Allegation, &c.*
12. Quakerism Witherings, and Christianity Reviving, *&c.*
13. Quakerism Annotomized, *&c.*
14. A Sheet Entit. *The Quakers Yearly Meeting Impeached, &c.*
15. A second Summons to the City *Abel*, by way of Metaphor, to deliver up *Sheba* the Son of *Bichri*, 2 *Sam.* 20. *i. e. G. Whitehead, &c.*
16. The Quakers set in their true Light, *&c.*
17. A Brief History of the Rise, Growth, and Progress of Quakerism.
18. The Picture of Quakerism drawn to the Life, *&c.*

FINIS.